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ART. I.—*L'Année Liturgique*. Sections 1 et 2. Par le R. P. Dom Prosper Guéranger. Abbé de Solesmes. Le Mans, chez Fleuriot, 1841 et 1845.

THE Abbé Guéranger is well known in the Church as the author of the valuable "*Institutions Liturgiques*." In the two volumes which are named above, he turns to a devotional use those treasures of liturgical knowledge, and that high and refined ecclesiastical taste, of which his former and larger work displays the fruits in a more critical and historical form.

The Abbé feels that there is a certain desideratum in the province of liturgical and devotional literature; and it is the object of the series of which we are presented with the opening portion in the above volumes, to supply that deficiency. The more private and personal devotions of the Catholic Church are actually, he observes, divided into the recitation of the canonical Hours as a matter of obligation on the part of those in sacred orders; the use of approved, but less formally authorized, forms of prayer; and the practice of meditation. Without desiring to supersede either of the two latter kinds of religious exercise, he owns to a strong personal predilection in favour of the Divine Office, as the ancient, universally, and fully accredited devotion of the Church. He desires, accordingly, if we rightly understand him, to see it extensively introduced among ecclesiastics and even laity, as well as those of the clergy who are bound to it; not, of course, in its

integrity, or as matter of regular use, but in some of its portions, and in its place with other acts of worship.

It is not our intention to discuss the views of the Abbé Guéranger in a critical spirit, or to bring them into contrast with those which are more usually received by Catholics at large. We may perhaps feel of the Abbé, that he is somewhat of an enthusiast in his own particular line of reading and thought, and hardly does full justice to the benefits which are actually derived from the constant and extensive practice of *mental* prayer. But we regard it as almost a duty to put from us any such thoughts as might clash with our real admiration of his services, and our cordial sympathy, in the main, with his principles; and moreover, we are too well satisfied that good was never in this world effected without enthusiasm, to be ourselves very intolerant of that element in the composition of a theory, so religious and ecclesiastical as that upon which the recommendations of the Abbé Guéranger are grounded.

Especially do we feel with him, and very strongly, that there are certain purposes of devotion to which the public offices of the Church might easily be made subservient, but which in actual practice are treated as foreign to its particular object. Whether indeed by a great part of those into the number of whose obligations it enters to recite the Breviary, that recitation is commonly considered in any other light than as a mere act of obedience to the law of the Church, is a question which we hardly like to answer in the affirmative, without the means of a larger induction than we actually possess, but which facts undoubtedly preclude us from determining at once in the negative. Nor even, taking it for granted that such a sentiment extensively prevails, is it any part of our business, or of our desire, to animadvert upon it. There is something to our minds so venerable in the spirit of simple obedience, that (allowing especially for the rarity of those gifts of imagination which a more entirely devotional and *meditative* use of the [Breviary presupposes,) we are thankful in falling back upon the conviction, that in by far the larger number of cases, the precept by which the Church binds her ministers, is obeyed in that purity of intention, which, while it is a *sine quâ non* towards the benefit of the practice, is the no less certain condition of blessing, wherever it exists.

Yet we agree with the Abbé Guéranger, that if there

be possibly a higher *idea* of the office of the Church, and of the Church's intention in prescribing the use of it, than that which commonly obtains, there is every reason in duty for proposing it as the object of pursuit to those who are desirous, not only of complying with the Church's rule, but of deriving from such their act of compliance, the utmost spiritual advantage of which the act can be made in any way productive. Now the Abbé is of opinion, that the ends even of meditation are capable of being in no slight measure promoted by the thoughtful and pious use of the Daily Office. Such a hint seems at any rate worth following up; the more so, when it is remembered that the secular clergy are actually precluded by the immense amount of their charitable obligations, from cultivating the habit of direct mental prayer to the extent which is evidently desirable. For our own parts, so convinced are we of the imperative *necessity* of that practice towards even the due fulfilment of the law of charity, not to speak of its intimate bearing upon the spiritual life of the individual, that we must by no means be understood to admit the possibility, under any circumstances, or in whatever emergency, (not rendering the act physically impossible,) of dispensing with it altogether. Still, there is this plain fact; that, while the recitation of the Divine Office is a part of the priest's *necessary* duty, the exercise of mental prayer is (except to those who are bound by the rules of certain religious orders,) a merely discretionary act. It seems, therefore, undoubtedly worthy of inquiry, whether something like courses of meditation might not be grafted upon the regular use of the Divine Office; not by way of superseding the more direct practice of it, but in supply of the almost unavoidable deficiencies in the performance of that duty which the circumstances of a missionary country are apt to entail. If, for example, the hour's meditation of the morning must needs be reduced to half, or on some occasions even to a quarter, of the full time, it would surely be a great gain if the loss could be in some sort made up during the hour or two of vocal devotion which the obligations of the sacerdotal state, as a general rule, involve.

Even, however, should the labours of the Abbé Guéranger fail of securing the entire object which he has at heart, they can hardly be otherwise than most serviceable in drawing attention to the exquisite and truly divine beauty of that work of centuries, to the elucidation of which

they are directed—the Breviary of our Holy Church. We do not mean, of course, that they have gone even near to exhaust their great subject, (that truly were an impossible work,) or indeed that they aim at much more than the illustration, in certain particulars, of a view which admits of almost indefinite expansion and exemplification. But it is the first attempt which, as far as we know, has been made (in a popular shape) towards bringing out and illustrating the *devotional* character of the Breviary, as distinguished from its history and composition.

So far as we understand the Abbé's plan, it is this: "You are in danger," he seems to say to his disciples, "of being bewildered by the multiplicity of claims upon your regard in the shape of pious books, which meet you at every turn, and exhibit the great verities of the Gospel under every variety of aspect. I find no fault with these valuable and well-intentioned manuals, nor with you who draw from them the words of your prayers or the subjects of your contemplation. But I will show you a more obvious, and perhaps a more excellent way. I propose to you a standard, and even a form, of meditative devotion, and withal a sovereign directress of your holy exercises. Whom can you follow so fitly as the Church herself? Under what patronage can you so safely steer your course as that of the Saints, whose names illuminate her calendar, and whose glorious deeds are emblazoned on the pages of her ritual? Where shall you find such lessons of instruction as in the Scriptures, which she appropriates, and the sacred biographies which she authorizes? Where such rich and wholesome food of meditation as in those graceful chaplets which she has strung, whether from Scripture or the Holy Fathers; her sweet and varied antiphons; where such vents of holy joy as in the hymns which celebrate the mysteries of our religion and the triumphs of sanctity, or in the Psalms which through the veil of an earlier dispensation, foreshadow the actual glories of the Christian Church?"

The plan of the Abbé, as here sketched in outline, will be found to differ from previous essays of the same kind in embracing the Ordinary, as well as the Proper, of the different seasons. Valuable treatises have long ago been written upon what may be called the dramatic power of the Church offices, even of that which least obviously partakes of the character of representation—the Breviary; but we are not aware of any former attempt to bring out

the meaning of such portions of the Divine office, as do not change (the Psalter for instance) in their application to the different recurring periods of the ecclesiastical year. The scarcity of such attempts may perhaps be explained by their intrinsic difficulty, by the very peculiar nature of the qualifications needed for them, and by the dangers in the way of fancifulness and extravagance to which this species of commentary is exposed. The latter impediment, indeed, is one which even the Abbé Guéranger does not appear to us to have wholly surmounted. But we are convinced that the theological current of the present age sets far too much and far too perilously in the direction of *rationalism*, to entertain any great fears of excess on the opposite side; and are, for our own parts, infinitely more suspicious of the depreciation, than the exaggeration, of the mystic and symbolic principle in the critical and devotional study of Scripture and Antiquity.

It is no part of our present object to enter upon a detailed examination of the Abbé Guéranger's work, so far as it has already proceeded. Our concern is with the Roman Breviary alone; whereas the Abbé's plan leads him into the Missal also, and into a comparison of the Roman rite with others, (more especially the Parisian,) which in our own country have no other than a merely antiquarian or literary interest belonging to them. But we shall thankfully accept the Abbé as our guide in the brief survey which we propose to take of the Advent and Christmas offices, with the view of illustrating the devotional uses of the Breviary as a whole.

The Church has, besides her *days* of penitence and humiliation, two several seasons, in which she drops, or lowers, her tones of customary joy. These solemn periods, however, differ characteristically from one another. The sorrow of Advent is that of privation; that of Lent is the sorrow of burdensome affliction: in the first, we mourn because our Lord seems for the moment withdrawn from our loving and adoring gaze; in the second, because we are drawing every day nearer to the time of His ignominy and anguish. And as what may be called the objective ideas of the two seasons are thus different; so, in like manner, their subjective impressions also. Lent is simple, absorbing penitence, unrelieved by any gleams of joy and hope, but such as fall upon our ordinary Christian path, to illumine and cheer it always; such indeed as are the

solace even of the souls in purgatory; the memory of God's mercies, and the consciousness of his ever-wakeful love. But Advent has its own special and running consolation as a season; its dominant note, so to say, is promise; and that note has its response in the Christian heart, in a settled and a continually growing hope. Advent, accordingly, is brighter at its end, Lent at its beginning. Twilight is the characteristic hue of both; but Advent is the twilight of morning, which terminates in sunrise, Lent of the evening, which deepens into shadows, and ultimately into darkness.

The resemblances and differences of the two periods are symbolized in their ecclesiastical and liturgical accompaniments. In Advent as in Lent, solemn marriages are forbidden; in both, that the service of our Lord may be followed up without distraction, in the former more especially, (as the Abbé Gueranger beautifully observes,) that the "friends of the Bridegroom may cherish," without rival or alloy, "the hope, so dear to them, of a speedy conduct to the marriage-supper of the Lamb." (p. 15.) In Advent, as in Lent, the Church suspends (except on festivals) the angelic hymn in the Mass, and the "*Te Deum*" at Matins; the former is with a more especial propriety withdrawn during Advent, as if to throw out into distinctive prominence its glorious prototype and heavenly original on the morning of the Nativity; and when does the latter more aptly fulfil its office as a canticle of praise to "God our Saviour," than when the Church employs it as a hymn of salutation to her new-born King; "*Te Deum laudamus, Te Dominum confitemur.*"

In Advent, again, as in Lent, the faithful are no longer dismissed in a jubilant strain, with the words "*Ite missa est*;" but the priest, or his assistant, substitutes the humbler invitation, "*Benedicamus Domino.*" And, to come next to ceremonial arrangements, a certain identity between the two seasons is denoted by the wearing on the days proper to them, of vestments of the penitential colour, and by the disuse of the dalmatic and tunic, the joyous emblems of the diaconal and subdiaconal rank.

Such are the points of similarity; but the discrepancies which we have already attempted to point out, are also marked by significant distinctions in the ceremonial and practice of the respective seasons. To begin with an obvious difference in the periods themselves;

Advent is at most but four weeks, while Lent is always fully six. In Advent, two days of each week only are set apart for fasting; in Lent the fast is uninterrupted except by the Sunday. The latter days of Advent are days of eager, and almost of buoyant expectation; but on Passion Sunday the Church enters a cloud from which she does not emerge till her Lord is risen in glory. The last week of Lent is dedicated to the contemplation of one harrowing subject; saints and apostles disappear from the sacred calendar, and even she, who having participated in the Passion, might seem worthy, if any one, of a prominent place in the memory of the sorrowing bride, at last retires from the neighbourhood of the Cross, that so we may fix an undistracted eye on Him who is her Lord as He is ours. But with the immediate prospect of Christmas is blended the thought of a glorious apostle, while of our dear and blessed Mother, queen of apostles and of all saints, it may even be said, that just before the Nativity of our Divine Redeemer, she engrosses (as again on the day following that of the Adorable Passion of her Son,) the almost exclusive regards of the faithful. Just one week before our Lord's Nativity, is that sweet festival which forms one of the later accessions to the English Calendar, the "*Expectatio Partus*;" and on that and the following days, when the Spouse lifts up her voice in the greater antiphons, and with all but impatient love invites the Bridegroom to appear, how should not She rivet on herself our chief interest and our longing regard, whom it pleased the Eternal Father to elect out of all creation as the channel of His unspeakable mercies to mankind?

Moreover, the respective characters of the two seasons are strongly impressed upon the language and form of the Divine office in each case. Lent, as merely penitential, is shorn of the accustomed Alleluia, while, from Passion Sunday, even the Doxology to the Holy Trinity, is dropped in the Mass, along with the psalm *Judica*, because the "harp"* of the Church is hung up during the days of her mourning. But, in these respects, Advent is like other seasons, because, though delay is grievous, hope is sweet; and because, even on the great and dreadful

* *Confitebor Tibi in citharâ, Deus meus.*

Day, believers shall behold with joy Him from whose presence sinners will desire to be covered.

We have been led to speak of Lent, but our immediate concern is with the seasons which M. Guéranger has illustrated in the volumes under review—Advent and Christmas.

No period of the year has a more marked character of its own in the offices of the Church than Advent. On all the Sundays and ferias proper antiphons, as well as responses, are appointed; and even when the special office of the time gives way to other celebrations, it is regularly commemorated by an antiphon at the Benedictus and Magnificat. The lections of the First Nocturn are taken entirely from the Scriptures of the Evangelical prophet; those of the Second bear specially upon the duties of the season; while the Gospels, and their appropriate commentary in the three Lections of the Third Nocturn, relate to the mission of the Baptist, the signs of Judgment, and, at last, the sacred preliminaries of the Nativity. The character of the Collects is sufficiently indicated by some leading word, supplying, as it were, the key to their intention, “excita,” “veni,” “illustra.” And these or kindred ideas pervade all those portions of the office which take the form of addresses to our Lord. “Veni ad liberandum;” “Ostende faciem tuam;” “Visita nos in salutari tuo;” “Redime me, Domine, et miserere;” such are the forms of pious entreaty which the Church reiterates and alternates. The invitatories and “capitula” are notes of alarm or calls to vigilance; at first, “Regem venturum venite adoremus,” and later, “Prope est,” “Hora est jam surgere,” “Venite ascendamus,” and at length, “Gaudete.” The tone of the office is not, as at other times, simply calm, or simply penitential, or simply joyful; in contrast to all these characters, it is eager and alive, as of watchmen in the night. More, perhaps, than at any other season does it give occasion to remark the distinctive feature of the Catholic Church as a *representative*, and not a merely declaratory agent in the economy of grace. This peculiarity, indeed, is one great explanation of the Church’s amazing hold upon its subjects. Faith came at first, in the words of St. Paul, by “hearing;” but it is sustained by sight—not mere bodily sight, of course, but the sight of the inward eye as well. Almighty God, of His mercy, has gifted us with wondrous

powers of mental representation ; and it is evidently the pictures formed on what is even familiarly termed the "mind's eye," which are the *pabulum* of faith and the stimulants of all enterprise, be it for good or for evil. It is not more true that all poets are enthusiasts, than that all enthusiasts are poets. Never, then, did men commit a more ruinous mistake than they who, three centuries ago, dethroned the Church from her high station as a living witness and agent, and would have lowered her into a mere preacher or chronicler. It was this act which struck the death-blow at the peace and happiness of such portions of Christendom as formed the theatre of that melancholy exhibition. All heretics, indeed, from the beginning, have, in greater or less degree, tampered with the high poetical character of the Church ; but it was reserved for times nearer our own to attack the principle at the root, and to substitute, for the bright associations and heroic results of which it was the fruitful parent, that heavy intellectual idea of religion, which enfolds, alas ! so many noble minds and ardent hearts in its withering, petrifying grasp.

The Anglican Prayer-book, in contrast to the Breviary, supplies a very principal example of the effects of that transformation. Preserving, as it does, not a little of the form, and not few of the materials, of the offices from which it was constructed, its great defect, as compared with them, is in the type and elementary idea of worship which it presupposes and exemplifies. It teaches, reasons, records, and in a certain sense even commemorates, and all this, of course, in language of great purity, and with an immeasurable superiority over ordinary Protestant forms or modes of prayer. But, unlike our own matchless offices, it does not paint, recal, light up a train of associations by means of some word of fire ; but is, with all its beauty and all its excellence, of the "earth, earthly," not like an echo of angelic minstrelsies, an image of the court of heaven, a vision of past or future realities,—in short, a living Gospel. Being, indeed, in many respects a translation of the Breviary, the Anglican Prayer-book cannot be otherwise than in parts poetical ; but it is as little so as its origin will permit. Its compilers would almost seem to have eschewed the province of imagination, as if it were a portion of the territory of Antichrist. They lead us up to it, and then they start asunder

like a broken bow, or as at the sight of a flaming sword. Our limits will not permit us to proceed with the illustration of this remark, neither have we any special inclination for controversial writing; but any one who is familiar at once with the Breviary and the Book of Common Prayer, will feel the force of our observation by directing his thoughts for an instant to the respective commemorations which they contain of such seasons as Advent, or Epiphany, or Ascension. - For example, in what but this deficiency of religious poetry (unless, indeed, in something worse) could have originated that marvellous transmutation of the Collect for the Fourth Sunday in Advent, by which the Church's call to her divine Redeemer (so especially appropriate at that moment) to "come and help" is gratuitously altered by the Anglican reformers into a prayer to the First Person of the blessed Trinity, with a closing reference to the mediatorial office of our Lord and Saviour? * Precisely the same anomaly has, with no better reason, been introduced by the same compilers on Ascension-day, the collect for which in the Anglican ritual is a translation of our own beautiful antiphon at the Magnificat for the Second Vespers of Ascension-day, with the change of the words, "*Qui triumphator hodie super omnes coelos ascendisti,*" into "*Who hast exalted thine only Son,*" &c. By this alteration not only is the force of the prayer, as an address to our Lord Himself, entirely lost, but His especial title, "*Rex gloriæ,*" is transferred, through a most culpable oversight, or by a most resolute perversion, to the First of the Three Divine Persons. Did not the Anglican Prayer-book actually contain addresses to our blessed Lord, (such as the Collect for the Third Sunday in Advent, or the prayer of St. Chrysostom,) we should have been inclined to suspect the compilers of a latent Arianism.

This, then, will serve to explain our meaning where we speak of the Church as embodying a *graphic* principle; setting religious truths, as Aristotle says it is the excellence of all representative description to do, *πρὸ ὁμοιωμάτων*. Or, rather, let us away with the language of human criticism, and recognize in the Church of Christ that perennial image of Him, who is "the same yesterday, to-day, and for ever;" whose

* This change is first observed in Dr. Wiseman's Four Lectures on the Ceremonies of Holy Week; a work of which we hope to avail ourselves in a future article.

mercies are not mere matter of history, but are "new every morning;" who works over and over again, year after year, His miracles of power and love; who is yearly born, yearly suffers, rises, ascends, and gives, as we may say, His great pontifical benediction from His throne on high, at the close of the marvellous series. Holy Church, in her breathing offices, acts and re-enacts, step by step, scene after scene, the circumstances of that august and beneficent progress. Yet not, surely, as a mere artist does she paint, or as a dramatist exhibit them; or at least, if so, she is as one of those fond and flattering painters who invest their subject with the hues of their own bright remembrance, or illustrate it by the comment of their own overflowing devotion. And this is the true answer to those objections which are sometimes raised against portions of our ceremonial, as though it were at variance with what is sometimes called the simplicity of the Gospel, or with the character of the facts which it is designed to commemorate. The truth is, that it puts upon those facts the interpretation of piety and love. What, for instance, though Mary were indeed the poor maiden, or the retired housewife of Nazareth, shall not *we*, her clients, rather deem of her as of the peerless Lady and the glorious Queen? What is it to us that, when our Lord was born, the world thrust Him into a shed, and slept through the night of His blessed Nativity, as though it had been some other night? We are not the world, but the Church; and now that He is born among us year after year, we will give Him a right royal reception, as if to repair the injury of that first neglect. We will take part with the angels who greeted Him with songs of joy, or with the kings who spread before Him the treasures of the east, and not with the base and worthless multitude who passed Him by unheeded. The altar at our "Midnight Mass" shall be adorned with vessels of gold, inlaid with jewels; priests, richly vested, shall be there to display Him; loving multitudes to adore Him; white-robed choirs to celebrate Him; clouds of incense to ascend to Him. The manger and the stable, the swaddling-bands, and the brute cattle, —these were for once: and how full of profit in the recollection! But what it was condescension in Him to endure, it would be disloyalty in His Church to offer; in our closets, when we would deepen our humiliation, or quicken our love, then we will think of the indignities

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which were put upon Him by the world; but when acting in the name of His Church, we will not merely cast these indignities from our thoughts, but strive in some sort to make amends for them.

It is in this same principle of loyal reparation to our Lord for the outrages put on Him during His sojourn in the flesh, that one of the most beautiful of the ceremonies in Holy Week is founded: the custom, namely, prescribed by the rubric, of doing marked honour to the blessed Sacrament on the immediate days of the Passion. But we must not anticipate our subject.

The Abbé Guéranger will have it, that even the calendar of the Church has been providentially overruled into somewhat of harmony with the different ecclesiastical seasons; as though the Saints themselves had died at the very time when their commemorations would be most pertinent and most impressive! The Abbé, as we have said, is an enthusiast; but, without going every length with him, we cordially accept his principles of interpretation as a guide to devotion, where we might demur to them in a merely critical point of view. We take up our "*Ordo*," for example, and there we find that, as a fact, certain saints' days occur at certain times; our business, then, is not to enquire how, or why, they are there, but to take them as we find them, and turn them to the best use we can. We hold it to be a certain and a very important truth, that the limits of religious probability may be legitimately stretched to the very utmost, where high and pure devotion is at stake. For this reason we would have men prone to belief, or, as the world would say, credulous, rather than otherwise, on all such subjects as alleged miracles and revelations; first, as a matter of philosophy, because the temper of scepticism is in truth as shallow as it is vicious, and, we will add, ruinous to all true happiness; and next, as a duty of devotion, because it is, after all, of far greater consequence that subjects of meditation, even where they relate to matters of fact, should be edifying than that the facts in question should be indisputable. Hence we accept with thankfulness such books as St. Buonaventure's *Life of Christ*, and others of the same class. Hence, again, we consider it a very dangerous thing indeed for religious men to speak slightly of the mystical interpretation of Scripture, (in which saints have found such help and comfort,) or of the symbolical princi-

ple in ceremonial and in the ecclesiastical arts, because, even though many of the actual applications of those principles should be mistaken, yet their deductions are on the whole, and in the highest possible degree, ministrative to the truest devotion; and, unless false altogether, (which few will venture to affirm,) are deserving, at all events, of consideration at the hands of those who, from the effects of early education or the peculiar bias of their minds, may not be qualified to appreciate them.

Far, then, from wishing to dwell upon the fact that some of the Abbé Guéranger's conclusions may be far-fetched, we wish rather to bear in mind that they are undeniably correct in general principle, and purely religious in effect. It is pleasant, then, to us to regard, under his guidance, the very Saints whose days occur in Advent as so many helpers towards the contemplations of the season. Thus St. Andrew, who is especially the Apostle of the Cross, and whose day falls either just before, or just after, the opening of Advent, the Abbé would take with him as in some sort the patron of the season.

"O blessed Andrew," he says, "you it is who first greet us on our mystic way through Advent; we are in quest of our Divine Saviour, and God, in His mercy, has given us you as our guide. When He first came on earth, you had been prepared by His great Precursor to receive Him, and were among the earliest to acknowledge Him. Yet would you not keep to yourself the marvellous secret; you told it to Peter, your brother, and you brought Him to Jesus.

"Holy Apostle, we also long for Him, and since you have found Him, deign to bring us also to the desire of our hearts.....It was the baptism of penance which purified your eyes to behold Him..... obtain us the grace to purify our hearts likewise, that we may see Him who said, 'Blessed are the clean in heart, for they shall see God.'

"Powerful are you, O blessed Andrew, to conduct souls to Christ, since you it was who made Him known to Peter, our captain. What then is the way along which you will lead us? Your own way, the faithful way, the way of the Cross.....Yet precious, great Apostle, as are the lessons of the Cross, the Cross is still the consummation and not the beginning. It is the Infant whom we would see, the Lamb, whom the Baptist bid you behold.....This is the time of the Advent, not of the Passion; fortify our hearts with the emotions of tenderness, that so we may bear up in the day of conflict."—*pp.* 295, 296.

And then follows a touching prayer for the Church of St.

Peter, and for poor desolate Scotland, which still, as if in mockery, owns blessed Andrew for her tutelary saint.

In pursuing his meditations through the calendar for December, the Abbé finds (what, if not design, is certainly a most happy accident) that the first of that month is always either a feria or the First Sunday in Advent: as if to give undisturbed leisure for reflection upon the purpose and duties of the coming season. Other appropriate coincidences in the arrangement of the calendar are noticed by the same writer; for instance, there are just five virgins* whose days fall in Advent: to the poetical eye of our author they appear like those five in the parable, who trimmed their lamps to meet the Bridegroom. One of them, too, is St. Lucy, whose very name is significant of light. In Advent, too, each most conspicuous order of sanctity has its powerful representation: apostles, martyrs, virgins, doctors of the Church, and confessor-bishops. Of simple confessors, remarkably enough, there is but one in the whole series of Saints who introduce us to the Nativity. On the other hand, of apostles there are two, or rather three—St. Andrew at the opening, St. Thomas at the close, and in the middle, the great apostle of later days, St. Francis Xavier. The martyr's estate is symbolized in each of the several virgins whose days fall in Advent: St. Bibiana, and her sister St. Demetria, St. Barbara, St. Eulalia, and St. Lucy. St. Melchiades, also, is a martyr as well as a bishop. There are likewise two doctors of the Church, St. Peter Chrysologus and St. Ambrose; both, as the Abbé notices, champions of the great cardinal verity of the *Incarnation*; the one against Arius, the other against Eutyches. But the preponderating commemorations in Advent are of confessor-bishops. It is, remarks the Abbé, as if our Lord were to be ushered in by a stately train of attendant pontiffs. First, there is St. Peter Chrysologus, next St. Nicholas, next St. Ambrose, next St. Melchiades, next St. Damasus (another champion of the Faith), and the list is closed by another theologian, St. Eusebius. There is certainly no other month of the year which would present so remarkable and appropriate a combination of festivals. But our enumeration is not yet complete. The centre of the picture is occupied, as is meet, by Her who is Queen of apostles, of

* The fifth is St. Eulalia, honoured in the Church of Spain.

virgins, of martyrs, of confessors, and of all saints. Her superior dignity is marked by the distinction of an octave, spreading, as it were, her mild radiance over a large tract of sky, and comprehending more than one bright, though lesser orb within the boundaries of its lucid range. Yes, Mary, who is the pole-star in every voyage, and the moon of every month, is the light of our path in Advent as in other seasons. We celebrate not our Lord's Nativity till we have first done honour to her Immaculate Conception, through whom He was given to us. This festival, then, is not merely a commemoration of our Lord's blessed Mother, but, as it were, of the perfection of His own human nature, which it pleased the divine goodness to secure through the miraculous preservation from every sinful taint of her from whom it was derived. The Abbé thus eloquently discourses on the Feast of the Conception. (We do not however forget, nor wish our readers to forget, that he is French, and writes in the manner of his nation.)

"At length the dawn of the sun much desired, begins to brighten at the extremities of the sky, soft and radiant. The blessed Mother of the Messiah, must be born ere the Messiah Himself can appear, and this is the day of her Conception. Already does the world possess the first pledge of the heavenly mercies; the Son of Man is at the door. Two Israelites in very deed, Joachim and Anna, noble scions of the house of David, behold their union after a long term of expectation, blessed with increase by the power of the Divine goodness. All glory to the Lord who is mindful of His promises, and deigns from the height of heaven, to proclaim that the deluge of iniquity is past, by sending down to earth that white and gentle dove, who is the bearer of the message of peace."—*P. 372.*

The Octave of the Conception over, we enter upon the direct prospect of the great Nativity, with the intervention of but one festival, the 16th of December, sacred to St. Eusebius. He, too, is a witness to the Incarnation against the blasphemies of Arius; and it is meet that when we are about to behold the Infant of Bethlehem, so despised and rejected of men even from His birth, we should first strengthen ourselves in the faith of His divinity under the patronage of the saints who fought for the orthodox truth. But, peace! He is at hand; we will fall on our faces at the notice of His approach, and entreat Him to hasten it. Such seems to be the attitude of the Church in those greater antiphons in which, for seven consecutive days, she

calls upon her Redeemer by the titles under which prophecy has foreshadowed Him. From this solemn invocation we turn aside but twice; first, on the 18th of December, to rejoice in the blessed "Expectation" of Mary; next, on the 21st, to remember the Apostle who doubted once that we might the more confidently believe. On the former of these days, with the usual antiphon to our Lord, the Church blends the following magnificent apostrophe to His blessed Mother: "O Virgin of virgins, how shall this thing be? For none that went before hath seemed thy peer, neither any that shall follow. Daughters of Jerusalem, why marvel ye at me? Of God is this mystery which you behold."

Again two days of calm watching, and then St. Thomas. He is the last of the Saints in the great procession which ushers our Lord into His Church, and, as the greatest in dignity, occupies the place of honour next the Bridegroom. It was Andrew, meek and faithful, who first conducted us to Christ: but now, lest the mystery overwhelm us as we draw near, we seem to need some yet more compassionate guidance. Where is he, once weak, now glorious, by temptation subdued to feel, by victory fortified to succour, by dignity privileged to plead; he, whose misgivings won plenitude of assurance for us, in whose reproach is conveyed our benediction; even the promise to them who should believe though they saw not?*

Other saints have already passed along the glorious line, who fought and bled for the Faith; but where is he, their predecessor in confessorship, their associate in martyrdom, fitter even than they, because out of weakness made strong, to strengthen feeble souls, for the announcement of God "attenuating Himself," (in St. Bernard's strong language,†) within the compass of "this mortal?" He, as once before, is a defaulter from the first banquet, that he may become a more conspicuous witness at the second.

And here we come upon one of those exquisite touches of affection and tenderness with which the Breviary abounds. The Church throughout Advent preserves us

* This promise is the subject of the Antiphon for the two Magnificats and the Benedictinus on St. Thomas's day. It is remarkable that the Catholic Church makes no direct reference in her offices to St. Thomas's defect of faith, as if desiring to cover it, and to remember his glorious testimony alone. The compilers of the Anglican Prayer-Book have altered the Collect so as to escape this especial delicacy.

† *Verbum abbreviatum.*

unintermittingly in the memory of the season, by appointing an Antiphon relating to it, on all days in which the proper office is superseded by a festival. On St. Thomas's day, which is the fifth (inclusive) before the Nativity, the Church offers a sweet solace under the trial of deferred hope, in the Antiphon at the Benedictus. The rather, perhaps, on this day, because it is necessarily dedicated to somewhat alien contemplations. Thus then speaks she in her commemoration of the season: "Fear not; five days hence, and our Lord will come to you." Words as of a friend laying his hand upon us in some moment of loneliness or dismay. One feels keenly, indeed, how the power of such sweet passages must evaporate under the cold hand of criticism; but let this pass.

December 22, is always a feria. On the 23rd, the day preceding the Vigil, the Church winds up her note of preparation. "Behold," she says in the Antiphon at the Benedictus, "all things are fulfilled, which were spoken by the angel concerning the Virgin Mary." At the Magnificat in the evening, she sings the last of the greater Antiphons. On the following day, which is the Vigil, and a strict fast, she begins to assume the tone of jubilation in her offices. We fast on that day, the better to encounter the joy of the Nativity; but our bodily abstinence is unaccompanied by any tokens of mourning in the public celebrations of the Church. Matins having been sung according to the ferial rule, the rite is suddenly "doubled" at Lauds; the antiphons are no longer shorn of their glorious proportions, but are expanded, like banners, to catch the light of the rising sun. How unlike the scanty measure in which the Church deals out her anticipations of joy on Holy Saturday! Then she spreads her wings for a moment in the "Exultet," but soon falls back on the Prophecies. But when her countenance brightens on the eve of Christmas, it never droops again. "To-morrow," is the burden of her chant; her measure of joy is all but full. How beautiful are the antiphons of that eve! "Judæa and Jerusalem, fear not; to-morrow you shall go forth, and our Lord shall be with you. Alleluia." "This day shall you know that our Lord shall come; and in the morning you shall behold His glory." "To-morrow, the iniquity of the earth shall be blotted out, and the Saviour of the world shall reign over us." "Our Lord shall come; go forth to meet Him, saying, Great is His principality,

and of His kingdom shall be no end: the Mighty God, the Ruler, the Prince of Peace. Alleluia." "To-morrow shall be salvation to you, saith the Lord God of Hosts." And this word "to-morrow" is reiterated through the office of the whole day.

The antiphons at the Psalms of First Vespers, are not materially different in tone from those of the morning; but when we reach the Magnificat, the promise of joy becomes more definite and more instant. The antiphon thus embodies it: "When the sun shall have risen from heaven, you shall behold the King of kings going forth from the Father like a bridegroom from his chamber." Perhaps the intention of the Church in these magnificent presages is to fill her weak children with majestic thoughts of Him whose humiliation might else prove a scandal to them. Certainly there is a marked difference between the strain of the First Vespers and of the Lauds on the following morning. The Vespers are in the tone of Isaiah, vivid and magnificent; the Lauds, in that of St. Luke, sweet and pastoral. O how lovely is that opening antiphon of the Lauds on Christmas morning; calm and mild as sweet music on waking. The poetry of this world has nothing to compete with it. "Whom saw ye, shepherds? tell, declare to us, who hath appeared on earth? He is born; we have seen Him, and the companies of angels joining in praise of our Lord. Alleluia, Alleluia." And again, the transition from the fourth to the fifth in the same series of antiphons; "Glory to God in the highest, &c.....A little one, and a Son is born to us to-day, and He shall be called the Mighty God. Alleluia."

The Octave of Christmas differs very strikingly from those of Easter, and, again, Pentecost, in admitting a great variety of distinct, though kindred subjects of contemplation into the field of view, which, in the case of other great festivals, is kept clear of all objects but that of the leading commemoration itself. The reason of this difference is obvious. It is not till ten days after the Nativity, that the Divine Infant is presented to the simple, undivided adoration of the faithful. The Church worships Him indeed with the Shepherds of Bethlehem, but she does not feel herself quite in her proper attitude towards Him till, with the more instructed Magians, she can open her treasures before Him, and recognize Him as her King. In her earliest thoughts of Him, joy is to no slight extent

modified by compassion; the tokens of the Cross are not indistinctly descried even from the moment of the blessed Nativity; there is a baptism of blood to be passed through even at the very threshold of His earthly course. Remembrances like these are not indeed enough to mar the joy of Christmas, but they are enough to mellow it. Under some such impression as this it is, that the Saints are accustomed to speak of Ascension-day, as the most simply joyous of all festivals, because then only is the contemplation of our blessed Lord undimmed by any shade of sorrow, whether present, or in retrospect. At Christmas, however, we feel it no jar to the associations of the time, that, on its very morrow, we are called off from the holy crib to the place of martyrdom; and the antiphon which the Church sings all that eventful week, "*Sepelierunt Stephanum viri timorati, et fecerunt planctum magnum super eum,*" does not seem to clash inharmoniously with its associate, "*Gloria in excelsis Deo et in terrâ pax hominibus.*" And as little inappropriate seems it to remember, at the same happy season, blessed John the Evangelist, the loving and beloved; for in truth it is a season of which charity seems the leading idea and characteristic lesson. And where again but in this Octave, should we expect to meet that exquisite festival, so sternly sweet, so painful, yet so glorious, in which, as on the Nativity itself, or rather because first, in the Nativity, weakness is made strong, and infancy is invested with the nobleness of mature age? Truly, though the path of our new-born King had been prepared with flowers, yet His first steps shall be traced in blood. For lo, among the watchers at his cradle is found yet one other witness to His cross, even our own, our English Saint,* the avenger of the King of kings against one of those modern Herods, who behold with rage the ensigns of His sovereign power, and, foiled in their search for Him, make martyrs of His little ones.

We must pass over the beauties of the Breviary during Christmas time, and hasten on to the Epiphany. It is well known how the commemorations of the week, (each honoured with an Octave of its own,) gradually agglomerate, and cluster around its principal subject, until at last,

* St. Thomas of Canterbury. This feeling is no modern nor foreign one. In the beautiful inedited prayers for the feasts of St. Thomas, composed by Archbishop Peckham, communicated to us by the truly learned Dr. Oliver of Exeter, it is thus expressed: "*Deus qui gloriosi Antistitis Thomæ martyrium specialiter Nativitatis Tuae gaudis miscuisti,*" &c.

on one particular day of the year, (in which we are writing) the office presents the liturgical phenomenon of no less than six commemorations.* How magnificent the idea of that for the Sunday within the Octave of the Nativity! "While deep silence held all, and the night in her course was travelling along the midst of her way, Thine Almighty Word, O Lord, proceeded from the royal dwelling-places, Alleluia." Then follows that of the Nativity; "To-day is Christ born; to-day hath our Saviour appeared; to-day angels sing on earth and archangels rejoice, to-day the just exult and say, Glory to God in the highest, Alleluia." Then of St. Stephen; "And Stephen, full of grace and fortitude, wrought mighty signs among the people." Then of St. John; "This is that John who leaned on the Lord's breast at supper; blessed Apostle, to whom were revealed the heavenly secrets." Then of the Holy Innocents; "Innocent children were slain for the love of Christ; sucklings were put to death by command of the ruthless king; they follow the Lamb Himself whithersoever He goeth, and say evermore, Glory be to Thee, O Lord." And lastly of St. Thomas; "Whoso will come after Me, let him deny himself, and take up his cross, and follow Me." Offices like these do indeed bring with them the "realization" of those Articles of the Creed, "I believe in the holy Catholic Church, the Communion of Saints."

The Feast of the Circumcision restores us to a contemplation which for the last few days has been somewhat postponed to another yet more absorbing; it re-introduces us directly to the blessed Virgin-Mother. The antiphons for this festival, which we regret that we have not space to quote, are filled with her praises, and the Collect asks that "we may be sensible of (*sentiamus*) her intercession, through whom we have been judged meet to receive the Author of our life."

The Office of the Epiphany, with which we shall conclude this portion of our remarks, is evidently constructed on the view of our blessed Lord's regal dignity, as acknowledged, even amid the humiliation of His infancy, by the illustrious band of worshippers from the East. His nativity, it has been somewhere observed, drew out the kingly temper in two opposite aspects of relation to the Church; in Herod it appears in the form of persecution, in the

* Dec. 30. 1846.

Magians in that of reverent and loving submission. This contrast is perhaps intimated in the opening of the Office for the Epiphany, where at the First Vespers, the hymn commences with an address to Herod, and then goes off abruptly on the visit of the Eastern kings ;

“ Why, cruel Herod, vainly fear
A rival in thy God to see ?
He claims no bauble empire here,
Who comes to grant the heavenly.

“ True to the star which points the way,
The pilgrim kings in faith have gone ;
By light they learn to trace the Day,
And God with duteous off’rings own.”*

On this morning, there is a significant exception to the usual order of the service, in the substitution of the psalm *Afferte Domino* for the *Venite exultemus*. The second verse of this psalm, “ *Afferte Domino gloriam et honorem.....adorate Dominum in atrio sancto Ejus,*” furnishes a clue to the intention of the Church in all the offices of the Epiphany season. The stable of Bethlehem is now converted into a glorious court ; the King of heaven and earth is seen in the form of the tender Babe, and She, who hereafter is to take her place at His right hand, “ in gilded clothing surrounded with variety,” is here the happy Mother who presents Him to our adoring eyes. And the Church is at the feet of Mother and Son, with those royal worshippers, who seem to lead the way of the faithful in offering that sweet petition, “ *Benedictum fructum ventris tui nobis post hoc exilium ostende.*” St. Buonaventure, in his vision of that scene, saw the blessed Infant, as if by an act of premature intelligence, extending His little arms to give benediction to His subjects. Such seems to be the picture on which Holy Church would have us feed in all the devotions of this holy season ; more especially in those which are called out by the elevation and exposition of the Blessed Sacrament. Listen to her invi-

* *Crudelis Herodes Deum
Regem venire quid times?
Non eripit mortalia,
Qui regna dat cœlestia.*

*Ibant Magi, quam viderant,
Stellam sequentis præviam;
Lumen requirunt lumine,
Deum fatentur munere.*

tations; see with what glowing sympathy she depicts the homage of the kings and rejoices in the fulfilment of those prophecies which pointed to it. "The kings of Tharsis and of the isle shall offer presents; the kings of the Arabs and of Saba shall bring gifts. Alleluia, Alleluia. Adore Him, all ye angels of His; adore our Lord, *in his holy court.*" These invitations are kept up during the whole Octave, which, like those of Easter and Pentecost, is dedicated exclusively to the subject of the season. Epiphany is in fact the complement of Christmas, in which its great mystery is brought out in all its fulness as an object of intense awe and love. It is true that Christmas-tide does not wholly end till the Feast of the Purification; but Epiphany is the full developement of its subject, and the rest of the time but a prolongation of the Feast of Epiphany. Sweetness is the temper of Christmas; awe, of Epiphany; but love is never perfect till awe supervene.

Having now completed this scanty and defective analysis of one part of the Breviary, we shall proceed to make a very few observations upon a question which we have reason for believing is not without its interest to devout Catholics; the use of the Psalms of David in their bearing upon the divine office. We ought, indeed, to apologize at starting, and we do it with great sincerity, for attempting to comprise the subject of a volume within the compass of a few concluding pages; but all, of course, which we can be supposed to intend, is the offer of a few hints, such as the piety of each will suggest to him the best means of following up. We have lived long enough to know the impossibility of *forming* a devotional mind by means of books; of all subjects in the world, private devotion is that on which individuals are the most impatient of dictation; and all which books can do, (nor will this be little,) is to throw out materials which, though they may be cast aside as hay and straw by the ninety and nine, will feed the flame of profitable meditation in the case of the hundredth.

The Psalms of David, as used in the Christian Church, are subject to the advantages and disadvantages of all parabolical and symbolical instruction; they are an enigma to many, while others will find in them the food, perhaps of the purest and most delightful contemplation of which our nature is capable. We use this word, enigma, not casually or rhetorically, but in truth as the very fittest

which could be selected. The Psalms are to the Christian Dispensation, what the Church on earth altogether is to the Church in heaven; they reveal darkly (*ἐν αἰνέματι*) what it is our blessedness, as Christians, to see with our eyes and hear with our ears. It is sometimes asked whether holy David *intended* such and such meanings of his language which the Church has put upon it? But such interrogations are beside the purpose. David, like other holy men of old, "spake as he was moved," and it is remarkable that Catholic writers describe him commonly not as the psalmist, but as the "prophet;" in his relation, that is, not to the old, but to the new dispensation. And we who believe that the Holy Ghost is the Author of all good works in the Church, and in a very especial manner of all her liturgical offices, and other accredited forms, whether of faith or of worship, may be morally certain, therefore, that the meanings which the Church authoritatively puts upon the divine Scriptures which she adopts into her public offices, are really coincident with the intentions (not necessarily of their human, but at least) of their divine Author. That the Church then understands such and such a psalm, in such and such a way, by employing it, for instance, upon some particular festival, will to the devout Christian be proof positive, that such is, to all intents and purposes, the real christian import of that psalm.

Now, in many cases, the application of certain psalms to certain subjects in the Christian Church, is all but self-evident. Who, for example, can doubt why the 1st psalm, *Beatus vir*, or the 14th, *Domine quis habitabit*, are employed on all days consecrated to the memory of saints? Or why, again, the 44th (*Eructavit*) is specially applied to our Blessed Lady, and through her to all the "virgins that bear her company?" Less, and yet hardly less, apparent, is the intention with which Psalm 18, *Cœli enarrant*, is said on Christmas, or Psalm 2, *Quare fremuerunt*, on Easter morning; the verse of the former, "In sole posuit tabernaculum suum et Ipse, tanquam sponsus, procedit de thalamo suo," will be a sufficient clue in the former case; and again, "Astiterunt reges terræ," &c., in the latter. But, indeed, for the most part, this clue is actually given in the appropriate Antiphon.

Again, how deeply tranquil and sweetly soothing, the Psalms of Compline; one of which is also, for like rea-

sons, a proper Psalm of Holy Saturday. Who has the heart to ask whether David had the evening office of the Church distinctly in his eye? or, again, the sabbatical rest of our Divine Redeemer, when he indited those words of peaceful confidence; "In pace in idipsum dormiam et requiescam, quoniam Tu, Domine, singulariter in spe, constituisti me;" or, "In manus Tuas commendo spiritum meum, redemisti me, Domine, Deus veritatis?" Their christian signification has been immoveably determined by the *fiat* of the Church who so employs them.

And here we are led to another conclusion, viz.: as it is clear, on the one hand, that there *is* a christian sense of the Psalms; so, on the other, the obviousness of the application in some cases leads us to infer it in others, and to apply in the less clear instances, the principles of interpretation which we have gathered from the more evident. We shall proceed to give one or two illustrations of this rule.

It is certain, for example, that if the Psalms of Lauds and Compline have a sense in harmony with the time of day at which they occur, so also must have the Psalms of Tierce, Sext, and None, which, like those of Compline, and unlike the rest, are invariable. What then is the "intention," or "spirit," of the Psalms in these three Lesser Hours? They consist, it is well known, of consecutive portions of the 118th, that longest and (if we may use the expression without indecorum) most "business-like" of all the Psalms of David. Now it is not hard to see that, as the tenour of Lauds is jubilant, and of Compline soothing, so that of the Little Hours, in contradistinction to both, is simply *practical*. This spirit begins indeed at Prime, with the opening of the psalm in question, "*Beati immaculati*;" but let us observe it here especially in Tierce, Sext, and None. Who has failed to remark the manifold repetitions in the Psalms for these Hours, of the words "mandata," "testimonia," "leges," "justificationes?" In fact, tautology (say what the Puritans may) is of the very essence of all real prayer. And (although this is by the way) how completely are the rules of rhetoric set at defiance in this and other parts of Holy Scripture! Many a man of taste would call this 118th Psalm tiresome—if he dared. However this may be, the Church appears to feel that such downright and homely conversing with Almighty God as the 118th Psalm exemplifies, is what a plain

Christian man requires at nine, twelve, and three o'clock in the day.*

But we are disposed to go yet farther, and throw out for the consideration of thoughtful minds, whether, as the Psalms for the Day Hours altogether are thus characteristically different from those of the other times, so those of one of these Hours are not characteristically different from those of another? If this be so, certainly the fact is very remarkable, since they consist of one and the same psalm, broken up into portions, and those portions consecutive. But we should not be much surprised to find that these several sections are each expressive of a particular and distinct *idea*; for instance, at Tierce, the need indicated seems to be principally that of preventing grace; at Sext, of assistance; at None, of encouragement—as summed up in the respective antiphons of each Hour; “Deduc,” “adjuva,” “aspice.” At Tierce, when the Christian is entering on the day, what prayers can be more suitable to his circumstances than those which the proper Psalm for that Hour supplies to his hand? For instance: “grant me understanding;” “incline my heart;” “turn away mine eyes from vanity,” &c. But at Sext, when he has now made some progress in the day, and learned his weakness by experience, he opens his prayer in a tone of depression: “My soul hath fainted.....mine eyes have failed.....for I am become like a bottle in the smoke,” &c. Now too, there is much more reference than at first to impediments in the way of salvation. “The wicked have waited for me to destroy me.....Depart from me ye malignant, and I will search the commandments of God,” &c. Later in the day, the drooping spirit has somewhat revived, and it throws off, for a moment, its load of affliction in a burst of admiration at the Divine goodness: “Thy testimonies are wonderful.....Thou art just, O Lord, and Thy judgment

* Some pious and humble minds have doubted how they could with a safe conscience, appropriate to themselves such expressions as are frequent in the 118th Psalm: viz. “Anima mea in manibus meis semper et legem tuam non sum oblitus;” “Dilexi mandata tua super aurum et topazium,” and many others. We would suggest, whether the use of these very passages may not be made a means of self-abasement, as the mind passes rapidly from contemplating the standard of holiness which they imply, to a mournful self-introspection. The Church would have her children put themselves for the time into the position of saints, in order the better to remind them at once of their high calling and their actual deficiencies. Another way in which the same Psalm might be used, especially at certain times of the year, is as a prediction of our Blessed Lord, and in *His person*, as the Saint of Saints.

is right..... Thy word is powerful as fire ;* and thy servant hath loved it." Yet, because the day though far-spent is not yet ended, these tones of rapture are subdued by many a prayer for light and encouragement ; and since, after we have done all, we are still unprofitable, the Psalm which begins with prayer, ends with humiliation : " I have gone astray like a sheep that is lost." All this, we are aware, may seem fanciful and overstrained, and yet we doubt if many serious people will go so far as to say that there is absolutely no force at all in it.

Our next illustration shall be drawn from the Psalms proper to the Office of our Blessed Lady, and through Her to all holy virgins. Here we have not, as in the last case, to surmise an application, but to comment on one which is acknowledged. We find then, that after the *Dixit Dominus*, (which, as a kind of commemoration of the whole Mystery of our Redemption, is the appropriate opening of *all* Festal Vespers,) "*Laudate pueri Domini*," comes next in succession on days sacred to the Blessed Virgin. Why then does the Church make this psalm especially prominent at these times? We think it is not hard to discover. This psalm strikingly resembles the Magnificat itself. How plain, for instance, is the allusion to our Blessed Lady, in the verses, " Who is as the Lord our God who dwelleth on high, and *looketh down on the low things in heaven and on earth ? Raising up the needy from the ground, and lifting up the poor out of the dunghill, that He may place him with princes, with the princes of His people.*"† Or, if there be any doubt as to the propriety of this psalm on such occasions, it must be removed by the last verse of all: "Who maketh the barren to dwell in the house, the joyful Mother of children." The application of the three following psalms, "*Lætatus sum*," "*Nisi Dominus*," and "*Lauda Jerusalem*," is less obvious, but will be illustrated by considering that Jerusalem, the "*Domus Domini*," is a type at once of our Blessed Lady and of the Church ; for both She and It are Tabernacles of our Lord's Bodily Presence. This high analogy has no doubt been intimately

* "*Ignitum*;" or, as in the Douay, "*refined*."

† The Blessed Virgin presiding at the Council of the Apostles on the day of Pentecost, as represented in Overbeck's beautiful design, seems the precise fulfilment of this latter promise.

connected with the place which the Most Holy Virgin occupied in the estimate of the Christian Fathers, and which later ages have defined, and are probably still defining, with more and more of dogmatic precision, and with ever increasing prominence to the claims of that fairest and most exalted of the works of creation.

The psalms at the vespers of Sundays and all festivals, (excepting those of virgins, the second vespers of an Apostle, and one or two of the greater solemnities,) are, as is well known, invariable, with the substitution only, at the second vespers of a martyr, or confessor-bishop, of *Memento* or *Credidi* for the last. Their general application to festive occasions is sufficiently evident. The first, "Dixit Dominus," we have called above, a kind of history, in epitome, of the Mystery of our Redemption; and if this account be correct, we need not seek far to discover the reason of its introduction at the opening and close of festive offices in general.* Let us observe, therefore, that this psalm begins with commemorating the eternal pre-existence of our Divine Redeemer, and ends with a significant allusion to His Passion† and Resurrection, noticing very distinctly in the interval, His kingly,‡ priestly,§ and judicial|| functions. As to the psalms which immediately follow, it may be said that they are adopted, because they succeed in order in the Psalter—as they do; they are also appropriate in themselves; the second (*Confitebor*) is a psalm "of praise in the congregation;" the third (*Beatus vir*) is a commemoration of the attributes and privileges of sanctity; of the fourth we have spoken as relating to the Blessed Virgin, and it is perhaps under this aspect that it enters into the regular office of Sundays and festivals. But it is also true of all Saints, nay, of all Christians, that in them our Lord has especially magnified His power by choosing the weak things of the world to confound the strong; so that the application of this psalm is universal. Moreover the last verse of this exquisite canticle may be applied to the fecundity of the Church, as well as to the privilege of the Blessed Virgin. The psalm, *In exitu*, is a

* i. e. at the First and Second Vespers.

† "De torrente in viâ bibet," finds its exact fulfilment in the well authenticated tradition of our blessed Saviour's fall at the brook Cedron.

‡ Ver. 2.

§ Ver. 3.

|| Ver. 7.

commemoration of the release from Egyptian bondage, and, as such, it is symbolically appropriate to the deliverance which Christ wrought for us from the power of sin and death. Easter-day is, of course, its most suitable occasion ; but, because all Sundays are reflections and miniatures of Easter, it forms part of their ordinary office throughout the year. On the Feasts of Martyrs it is exchanged for Psalm 115 (*Credidi*), evidently on account of the verse, "Precious in the sight of the Lord is the *death* of His saints ;" on the Feasts of confessor-bishops, its substitute is found in Psalm 131, *Memento*, in which are the very seasonable words, "Let thy *priests* be clothed with justice," &c., and again, "I will clothe her *priests* with salvation, and her saints shall rejoice with exceeding great joy."

Here the devout ecclesiastic may interpose ; "These Sunday Vespers, like many other portions of the Breviary, recur again and again, and even at times the most various ; at Lent as well as Easter, at Christmas as well as Advent ; in short, all the year through. How can they be made suitable to all these various seasons alike?" This is a question which will be answered differently by different advisers. Some we can imagine saying : "Dear children, say your office because it is the precept of the Church, and do not trouble yourselves, as you would avoid perplexity, about its recondite meanings, or possible applications." Which, when the question is proposed by very stupid, or again, by very scrupulous persons, may be an excellent reply ; because it is probable that both these classes might lose the real fruit of the act as the fulfilment of an obligation of their state, by puzzling, or troubling, themselves to find out meanings and allusions as they go along. But what might be a good answer for one class, would be a shallow and inconsiderate one for others ; it being certain, that minds of the more imaginative cast cannot go through a long course of devotion comfortably, without something to sustain their interest in it. Meditate about something, as they proceed, they must and will ; and if we refuse to provide them with due materials, they will be in danger of acquiescing in voluntary distraction as unavoidable. Divines, accordingly, warn us that, although a *material* attention, (which in fact amounts to no more than a correct and careful recitation of the words,) may suffice, yet that devout persons will aim at making a spi-

ritual act of that which is in itself but a professional obligation.

M. Guéranger suggests what appears to us an excellent method of obviating the difficulty which is apt to be felt in the use of the same psalms at very different seasons. He advises that they should be recited in what may be called the "intention" of the time. Some spiritual writers have recommended a similar plan in the use of the rosary; so that, in thought at least, if not in word, the same *Ave* should be varied according to the subject of the mystery in connexion with which it is being used: e. g., that after the Holy Name we should insert, mentally at least, "*Quem peperisti,*" or "*Quem in templo præsentasti,*" &c. The same method might, we think, be profitably extended to the recital of the divine Office. Take, for instance, the invitatory psalm, *Venite exultemus*. Why may we not regard this psalm in the light of an invitation (as the season may require) to worship at the crib, at the cross, at the sepulchre, at the mount of Ascension, &c.? So, again, with the *Benedicite*, or the *Te Deum laudamus*. As to the ordinary psalms, it is to be remembered that, wherever they are clearly inappropriate to the time, they are changed; as, for example, in the Holy Week. Where they are *not* changed, it is plain that, in the judgment of the Church, they are capable of being converted to the purpose of the season. M. Guéranger, has illustrated this by the example of the *Dixit Dominus*. This psalm contains manifest allusions to the Advent, (vv. 2, 7.) to the Passion, (v. 8.) to the Resurrection, (ib.) to the Ascension, (v. 1.) to the eternal Priesthood, and therefore to the blessed Sacrament, and to the priestly office in general, (v. 5.) Here, then, are at once some score of holy days, with their octaves and seasons, to which this single psalm may be made directly appropriate, over and above its use, in common with all psalms, as an expression of Christian joy. What an interesting and profitable study would be that of the psalms in general, especially of such as come into the divine office, with a view of ascertaining their various Christian significations, and thus of providing the mind with a stock of pious reflections upon which to draw at pleasure! We are convinced that what the Abbé Guéranger has shown in the case of one psalm, (a very favourable specimen, it is true,) might be extended, in various measures, to all the rest.

It will be urged, that this is to open the door to all sorts of fancifulness and extravagance. With a brief notice of this objection, we shall bring our remarks, for the present, to a close.

The kind of answer we shall give to this objection will already, perhaps, have been gathered by the attentive reader from hints dropped in the course of the preceding observations. Is it, then, the *principle* of employing the psalms in a Christian sense, and in different Christian senses, which is questioned; or, on the other hand, is it any particular application of that principle? If the former, we answer by observing, that the *principle* is directly sanctioned and enforced by the Church herself; who, by selecting certain verses of different psalms as their proper antiphons, furnishes us with a clue to the meaning which she would have us put upon them; and, what is much more, gives us a significant token of her own intention with regard to the use of the Psalms in general. We certainly cannot err, therefore, in extending to portions of the office upon which the Church has expressed no particular comment, a rule with which she herself has directly supplied us in other instances. Children learn their mother's mind from her casual words.

The only remaining question is as to the mode of applying the principle. Here, then, the reverent and affectionate observer will find little difficulty in gathering so much of the Church's spirit as will lead him very probably to correct, but, at any rate, to perfectly safe conclusions. We hold it for a certainty, that they who are sufficiently interested in this line of meditation to pursue it at all, will be infallibly secured against all dangerous mistake, if not guided into the very interpretations of saintly science. It has been said on a kindred subject, and we see no reason, after much thought, to dissent from the observation: "The same devotion which is real enough to pursue such trains of thought at all, is for the most part instructed enough to pursue them aright."* The line of devotional study to which we are referring, is of such a nature as to be either thoroughly congenial to the mind, or altogether foreign to its character and habits. Where it is the latter, it will lead to no evil consequences, simply because it will

* Preface to a new translation of St. Bonaventure's Life of Christ. London: Toovey, 1814. p. xiii.

lead to none at all; where it is the former, its very congeniality will be not merely a protection against all dangerous excess, but even a guarantee for the most wholesome fruits. We are far from wishing to disparage piety of the more unimaginative sort, though we feel that such as depends less on processes of the intellect than on the play of the affections, and the exercise of the creative power, is by many degrees the most in harmony with the mind of the Church, so far as her mind may be collected from the tone of her offices, and the writings of her most illustrious saints and doctors.* In fact, when we are in the Catholic Church, such diversities of taste and disposition are of the less moment. Many a man would be a rationalist out of the Church, who is an excellent Christian within it. Our holy religion is such high and divine poetry in itself, that it makes us poets even against our will. We are always sorry to hear Catholics, as we sometimes hear even them, talking against mystical and symbolical interpretations and usages; because we are sure that they know not the full import of their words: but let us be satisfied only that they are devout to the blessed Virgin, that they communicate at the Holy Table of the Lord frequently and fervently, that they recognize the duty of meditation—in short, that they are good Catholics; and we can well bear with opinions which must, under these circumstances, be more or less abstract and speculative. God be praised: what is fatal error in a Protestant, is among ourselves often but a mere mistake of judgment.

The more entirely, then, a mind shall be imbued with the spirit of the Church, especially as it breathes in her solemn offices of prayer and praise, the more certain will such mind be to attain essential accuracy in all its devotional comments and excursions. But neither can we see, upon the supposition of a different result, that mistakes, even should they occur, are of any very serious moment. The *substratum* of all our religious ideas, as Catholics, is certain and inviolable—the great facts of Inspired Scripture, and the dogmatical decisions of the Church. Other things are certain, but not alike of necessary faith, such as the miracles of Saints, and many ecclesiastical traditions.

* How precious a fact, in the argument with those who would represent the keen perception of the mystic sense of Holy Writ as inconsistent with intellectual depth, is that of the composition of such offices as those for the Feast of Corpus Christi, by such a doctor as St. Thomas!

But these do not comprise the only source of our religious impressions. There is still an ample range of subjects short, in various degrees, of certainty, yet at once so probable as to form the basis of reasonable devotion, and so edifying as to be simply eligible, inasmuch as they are not surely false. In this department will be included all such mystical and symbolical interpretations of Scripture as have at various times commended themselves upon trial to devout, reverent, and humble minds, more especially, of course, to those upon which the Church has impressed the signet of sanctity, yet not to the exclusion of others in which the same conditions are really, though less perfectly, accomplished. It is then the height of extravagance to argue from perversions of the imaginative faculty in religion, which have existed in states external to the Catholic Church, to the probability of similar abuses or excesses within her pale. As well might we conclude, that because some precious fruit-tree runs wild, and yields no produce, or produce of quite inferior quality, in the orchard or on the hedge-row, therefore we should expect a like result in the garden, where skilful hands will prune its useless luxuriance, and provide with watchful care that the winds of heaven visit it not too roughly. The Church is that garden of Eden, where fruit-trees are under the Master's gentle dominion, to "dress them and to keep them;" that Paradise of the Christian soul, within whose peaceful enclosure, and by the aid of whose beneficent culture, generous and aspiring natures are trained into patient subjection, and regulated in even courses, and held within prescribed limits. For such, surely, must we esteem the limitation imposed by an exact theology and an orderly rule; principles of action which admit of no infringement, and guidance from which there is no appeal. Protected by safeguards like these, the ardent and affectionate mind may well be left to the free exercise of its own devotion; from each unholy, irreverent, undutiful train of imagery, it will recoil with instinctive aversion: surely, then, it may expatiate without mistrust in the province which remains; rest in each soothing hope, bask in each glorious light, follow out each apt similitude—for, whence but from the Spirit of Truth, can flow the inspirations of a mind like this? Stern, unloving step-mothers are they who fetter their little charge with restraints at every turn; our true and tender parent can afford to enlarge her childrens' liber-

ties without misgiving and alarm, for she knows them loyal. She loads not the storehouse of their tender minds with accumulated precepts; she clogs not the freedom of their confiding natures with multiplied restrictions; she freezes not the current of their generous humour by untimely checks; with eye serene and sweet approving smile she can see them range at pleasure throughout the bounded meadow, and pluck each fragrant flower, and sip each sparkling dewdrop, and chase each painted insect: for they are ever under the guidance of her eye, and within hearing of her voice; and there, where froward and maladroit children would contrive, with luckless ingenuity, to find the means of ill, or the occasion of damage, she knows that her little ones will reap but joy and health. For, between holy Church and *her* children, love and confidence are reciprocal. She trusts and is trusted: but out of her fold all is disorder, because confidence there is none. "Mercenarius fugit, quia mercenarius est, et non pertinet ad eum de ovibus. EGO sum Pastor bonus: et cognosco meas, et cognoscunt ME meæ."

ART. II.—1. *The Fourfold Difficulty of Anglicanism, or the Church of England tested by the Nicene Creed.* By J. S. NORTHCOTE, M. A., late Scholar of Corpus Christi College, Oxford. Richardson and Son. London: 1846.

2.—*Remarks on certain Anglican Theories of Unity.* By EDWARD HEALY THOMPSON, M. A. Dolman's, 1846.

3.—*A Letter to the Rev. Cecil Wray, M. A., upon his recent address to the Congregation of St. Martin's Liverpool; entitled, "the Scandal of permitted Heresy and violated Discipline."* By T. W. MARSHALL. London: Dolman's.

IT may seem a strange thing for us to say, but we will say, that there is one point in which, as far as their general tone and wording goes, these pamphlets are too kind to converts and not kind enough to those out of the Church. When we say this, we do not forget what converts have had to forego in becoming Catholics—loss of

comforts with every variety of incapacity for doing without them, whether from physical health or from other causes, the forfeiture of places of respect in some instances, the disruption of the tenderest ties of brotherhood or other relationships, and many other things which might be added. Neither do we forget what they have to look back upon—friends, relations, and others who held the same opinions as themselves, but who will not follow them out to the same results—all which must raise painful anxieties at times even in the most hopeful minds, and only serves to enhance the misery of the separation at such times as it comes forcibly upon the minds of those who, (to apply St. Cyprian's words,) "*Jam de suâ incolumitate securi, adhuc de eorum salute solliciti sunt.*" And when we say that the pamphlets before us are not considerate enough to those out of the Church, we are not unmindful of cases that have come to our knowledge of persons of competent reasoning powers absolutely and positively refusing, with what would *seem* to be a most cowardly want of principle, to consider the question which the very existence of converts forces upon them, of persons who enjoin silence upon religious subjects as the only condition upon which they will tolerate the intercourse of brothers and sisters or nearest friends, who appear to act as if they thought Catholics had some irresistible spell by which they will bind, to a certainty, all that come in contact with them, or as if themselves, continuing as they do in the enjoyment of every comfort which wealth can supply, were not antecedently likely to be mistaken upon the question, Which religion is most like that which accounted riches a snare and a temptation in the early ages? Now if there are any persons who feel convictions in their minds which they think they cannot, would not, part with for any consideration, but of which they have an indistinct dread also, lest when fairly followed out they should lead them whither they would not; if there are any persons who are like Jonas, flying from the presence which they cannot escape, we do not wish to apologize for these, all we would say to them is, in the words of St. Austin, "*Vis fugere a Deo, fuge ad Deum.*" Flee to the altar where He is, flee from the churches from which that true Shecinah is habitually absent.

It is not then for the sake of these (if such there be) that we wish somewhat said which these pamphlets almost

entirely pretermit, although indeed these also will come in for their share in what we have to say—it is rather for the sake of some as yet unconverted, who seem to be without any obscure glimpses of what their duty is—glimpses we mean of such a kind, as would lead them home if fairly meditated upon and confronted. For we do think that there are people who have all the premises of Catholicism, but somehow or other do not see their way to the conclusion, and that not from any moral fault of theirs; but from some other cause. This is the position which we want to make good and to illustrate, as we think it is one of the greatest importance to bear in mind. And when we speak of the absence of moral fault, we do not use the word “moral” absolutely but relatively: thus a subtle pride which escapes the detection of the person who has it, is not in common parlance what would be called a moral fault, though in good truth it is a spiritual sin of no small magnitude. A mote is enough to irritate the eye and prevent vision; much more may an unobserved sin hinder spiritual vision: and let it be observed that it is the beam and not the mote of which our Lord speaks, as that which escapes the observation of them that have it. Still we repeat that it is not this which men mean by a moral fault, in ordinary language, but a grosser and more palpable dereliction of duty.

The reasons why it is important to bear in mind the position we have just mentioned, are perhaps sufficiently obvious. Yet as it will serve the cause of distinctness to dwell upon them, we shall not scruple to run the risk of saying some things which to many of our readers may appear old and hackneyed truths. First and foremost of these reasons is, that it is far easier to pray for those we think well of morally than for those we think ill of. If then we can really bring home to people that there may be such a thing as holding principles which ought to lead to a certain conclusion, and yet refusing in practice to draw that conclusion without their being thereby dishonest, we shall, it is conceived, have done a great deal towards facilitating prayers for England. Surely there is nothing which can be more fitted to excite in us the tenderest pity, the most ardent prayer, or the most humiliating communions, than the thought that there are people who hold principles which should lead them to enjoy the presence of Christ, and the patronage of His Blessed Mother, and yet are not

allowed to see the conclusion from those principles. To apply the touching language of the wise king to things spiritual: "Est et aliud malum quod vidi sub sole, et quidem frequens apud homines: vir, cui dedit Deus divitias et substantiam et honorem et nihil deest animæ suæ ex omnibus quæ desideret; nec tribuit ei potestatem Deus, ut comedat ex eo." Eccles. vi. 1. If it is a duty to pray for all men, it is a duty to pray for those in particular in whom the seed of grace has already taken root, although at present something checks its growth. Of course we may seem to be begging the question in speaking of the seed as having taken root: indeed, it is plain that we actually are begging the question; but what we wish immediately to show is, not that this is the case, but the *importance* of proving that this may be the case by showing what good would follow upon it assuming to be so. It fosters hope, which surely is of no mean use towards praying aright.

Nor are we unmindful here of what is exceedingly fearful to all who reflect upon it, that grace may be thrown away. Innumerable are the instances in the animal and vegetable world, of cases in which life is given with every capacity for further growth, and for coming to perfection, which cases after all never go beyond a tendency, and seem as it were a kind of mute orators stationed indeed in the irrational creation, but commissioned to warn the rational, that God may in some cases deal with it also as He plainly does deal with itself. Yet this observation, if it goes some little way towards depressing hope for those who are prayed for, tends most materially to increase humility in those who pray. No one is safe till this life is over, and the thought that we Catholics are capable of being lost, should make us humble supplicants for those who have a seed the powers of which we see, while they do not. As beings of a superior order have been thought capable of discerning in the germs of organized life its future capabilities either of further life or of death, so ought we to discern by faith such capabilities in many who are out of the Church: as some of the former have fallen through pride, so may we also, if not humble. The author of the Commentary on Isaiah, given to St. Basil, (§ 136,) well notices that the Psalms speak of some already in the book of life, being blotted out of it. (Ps. lxxviii. 28.) We have the saints to help us to keep in it, let us imitate them, and

use a prayer which so many of them have used before now: "Deus cui soli cognitus numerus electorum in supernâ felicitate locandus, tribue quæsumus, ut intercedentibus omnibus Sanctis tuis, universorum quos in oratione commendatos suscepimus, et omnium fidelium nomina beatæ prædestinationis liber adscripta retineat."

It may be added to this, that such is our frailty that it is hardly possible that we should all escape rash judging of those out of the Church. People see men who really are in, or are generally thought to be in such stations in the establishment, as confer in some cases a good deal of wealth, who yet hold opinions which those in the Church, whether converts or not, see distinctly ought to lead them also into the Church. We wish to state the aspect of these people as strongly as we can, in the way in which it presents itself to those who are in the Church, in order that these last may see that it is not from want of knowing their grounds for judging, that we wish them to modify their judgments, and therefore we will put the case as we suppose it occurs to many, if, that is, we go by things which we have actually heard said. Now we have heard remarks the sum of which is as follows:

"By far the most learned and able of all the converts, Mr. Newman, changed his opinions in some few respects, completely, before he ceased to be a Protestant: it is no pleasant task to eat one's own words, but this Mr. Newman did most manfully, and in so doing, certainly showed no inconsiderable amount of humility: he had been, as we have heard the late Pope expressed it, 'the leader of a faction of the Puseyites in the sect of the Anglicans,' he changed his mind, and without caring one whit what his followers might think of it, or how his influence might be diminished, he recanted a certain number of errors before he left their Church. But this is not the case with some people; Dr. Pusey, for instance, recently published a sermon about confession, which if it may be forced into harmony with a long note upon the subject to his edition of Tertullian in the mere words, in the whole tone and temper of it is diametrically opposite to this note: in one work he would make out Catholics to be idolaters for worshipping the Blessed Virgin, and in another he recommends the use of the Rosary,—to say nothing of many other changes implied in his later works in regard to the dreadful 'Scriptural *views* of holy baptism:' and all this with no

manful eating of words, none of that distressing humiliation which Mr. Newman went through. Now we only take Dr. Pusey's case as a sample, and must say there is great want of evidence for the absence of pride here, and therefore, Mr. Reviewer, we have no need to look for that subtle spiritual pride which you were just talking about. If there is any thing of this sort in any number of cases, if men fancy they are raised up to reform the Establishment, and therefore expect God to make an exception to his ordinary rules, and let them off without final ruin though they do keep out of the Church, to pursue an idle hobby of their own, why, we may be very uncharitable, but all we can say is, that we do not want any *recherché* theory to account for these gentlemen having principles and not acting upon them."

This is a sort of rude summary of the surmises we have some reason to think go through the heads of some Catholics, which it is especially to our purpose to notice, both as it shows the want of *some* theory to explain a phenomenon which cannot but attract attention, and also as giving us the opportunity of saying, that if all this were quite true, it would be no business of ours to comment upon it, except so far as it is done with a direct intention of leading people to pray for those who were the victims of such miserable pride. So far then as any of us have judged harshly of others, so far as we have set down to pride what really may come from a man's low estimate of his own importance, so far we are to blame; we have not only their errors to pray against, but also a sin of our own to do penance for. And oh that the penance may take the form of industrious prayer for others! For as St. Gregory the Great well observes, (Mor. xx. § 71.) "*Commissa quæque perfecte diluit propria, qui purè plangit aliena.*"

But our readers will begin to say to themselves that, "I took up this book to enjoy a review, but here I am wearied with a sermon. If it was not profane to say it, I should say that I felt towards this writer something as Balak did towards Balaam, when all he could get him to do was to bless his enemies." Gentle reader, this is just what it is the christian thing to do, and what we want to help you to do, and therefore if we are somewhat prosy, you really must forgive us. The subject is one which must run us into a sermonizing style more or less, but still for the Catholicizing of England, it is of the utmost importance that

we should be as charitable as orthodoxy will allow us to be; and therefore we do hope you will give us a patient hearing, and not say we are too serious for you, or too philosophical, or too charitable. After this chat together, we hope you will walk on gravely with us, and allow us, not indeed to soliloquize, but to have all the talk to ourselves. With this modest request, we shall proceed as we best may, to try and show you that there is need to aim at proving the position that men may honestly hold premises without acting them out in conclusions. Hitherto we have aimed at showing the desirableness of proving it: next we attempt to show the need of it.

Now, whoever reads the pamphlets before us, will think that the following summary of them is not untrue, though taken alone it would be very unjust and severe. All they amount to is this: you Protestants want to know my reasons for joining the Church; here they are: if you would only leave off talking nonsense, and just reflect upon these reasons, I am sure that you, as a reasonable being, holding as you do, the need of being in a Church, must do as I have done." Now this way of talking upon the part of converts, must tend to make other Catholics believe that those to whom such arguments are addressed only need to put aside that dishonesty towards oneself to which human nature is so prone, in order to their becoming Catholics also. It is, however, unjust to give this as the summary of what the writers before us advance, though not altogether untrue, if it is not paradoxical to say so. The reason of this is because, although their direct statements do amount to something of the kind, their tone and several incidental expressions imply that they feel a good deal which these statements do not seem to us to express. At all events the main thought which they obtrude upon us is not so much this—a mighty grace has enlightened me, and now I am able to draw conclusions which once I could not: but rather this—I am quite sure if you will but listen to me, you must see that my conduct is reasonable. This we repeat is rather the *main* thought obtruded upon one, than the former. They seem to do what of course they would not be else than most forward to deny, namely, to assume that all *may* have an ear for their arguments who *will*: they *say* rather, you have ears and therefore hear, than (what they mean) he that hath ears, let him hear. What they say is perfectly true, if they mean that all will

have grace given them who seek for it; but then they keep out of sight the fact that men must seek for grace in order to come to the Church, and that nature, without grace, would rather close their ears to such arguments than give them an ear for them.

Of the three writers we think this is most the case with Mr. Marshall, less so with Mr. Northcote, and by far the least with Mr. Thompson, who indeed has express statements to the contrary, though they do not make up the staple of his pamphlet. Yet even in Mr. Thompson, gentle and amiable as the whole tone of his pamphlet is, there occurs a passage which will serve to illustrate our meaning, which we shall extract at length, to see if we can persuade our readers to take our view of it—namely, that on the main it views the question as one of reason rather than of faith, if it is not harsh to say so, as a case where the removal of wrong premises or arguing from admitted true premises would bring a man right. The fact is, that these writers are not writing, *de omnibus rebus et quibusdam aliis*, but on certain points to which they address themselves, and therefore if we wish to state certain qualifying points, we hope they will forgive us. Nor do we forget that a writer may reasonably feel a delicacy in speaking too much about the grace which has been shown to himself: it might seem to some minds like putting their own name into the book of life. Perhaps also we should add that there is something inexpressibly natural and simple-hearted in the idea, that all we have to do is to put reasons before people and they are quite sure to see the thing as we do. No one would do so who did not entertain a vivid hope that all was right at bottom, and that the only defect was that such and such truths have never struck people out of the Church, that they were matter of intuition to honest minds as soon as they were put before them, and that with such minds it matters next to nothing in what language they were addressed. The gaiety and happiness of a convert leads him to act in this simple-hearted way, and to say things to the public at large, which it might be quite right to urge upon private friends where he knows more of the case. He sees men in imminent danger, and like the bricklayer who saw the painter walking backwards to the very edge of a scaffold to look at his fresco, he daubs eagerly over the creations of the man's fancy with the first implement that comes to hand, in hopes thereby

to induce him to make his escape from the brink of ruin. However, to proceed with the passage of Mr. Thompson, which occurs in a note, p. 66—9.

“And here the writer would remark upon an obvious unreality in the use of Catholic phraseology by modern high churchmen, tending to foster, both in themselves and others, a dangerous self-deception, as serving to blind their eyes to the absence of the realities signified by the holy and heart-stirring words which they employ. Thus they speak of ‘Our holy Mother’s love and care for her children,’ ‘her impressive ritual, her solemn services, her salutary guidance,’ as if the object of their adulation had proceeded in the work of reformation on some definite principles, or had followed some ascertainable rule, or were endued with a personality, or actuated by a mind from within, instead of being in reality the creature of circumstances, the accidental product of diverse, successive, nay, mutually adverse influences from without. They make large use of terms, not only unrecognized, but positively discarded from the English liturgy. They speak of ‘altar,’ and ‘sacrifice,’ and ‘oblation,’ as if they were the words most common in the mouth of their Church, and as if the ideas embodied in them were her most cherished doctrines.

“A passage selected almost at random from an article in the Christian Remembrancer for the present quarter, (page 397.) will exemplify what is intended: ‘How different is the Church’s teaching. Every detail of His sacred life she dwells upon with the most minute particularity, rehearses it day by day and season by season, accompanies Him from the Annunciation to the Nativity; recalls Him, as her only living Guide and Master and Example, in feast and fast; actually dramatizes, as it were, His life in Passion-tide and Easter; pictures Him, paints Him, symbolizes Him, hymns Him, cherishes the visible image of His sacred Passion,’ &c. What can be the meaning of such a passage from one belonging to the Anglican communion? Is it not astonishing to think that any one could use such words, and believe them to be a description of the teaching and practice of that Church? Do they not rather suggest a distressing and humiliating contrast? What possible truth can there be in saying that the Church ‘*actually dramatizes*’ the life of her Redeemer ‘in Passion-tide and Easter;’ that she *pictures* Him, *paints* Him, *symbolizes* Him? How can it be said that that Church ‘*cherishes the visible image of His sacred Passion*,’ whose prelates will not permit even a building destined for Christian worship to be dedicated to its holy name; upon whose altars seldom indeed is it to be found, and then only to be the object of animadversion and reproach; and whose book of Common Prayer apologizes for its use in the administration of baptism? How can it be said that that Church cherishes the visible image of her Saviour’s Passion, who never teaches her children to arm themselves with its sacred

sign? nay, so little sanctions its pious use, that were any one to be observed adopting it, need it be asked what conclusion would be drawn concerning him? Would he not be supposed to belong to that Church, that one only Church, which does indeed cherish and glory in the symbol of her redemption?

"Such passages as the above, which might be indefinitely multiplied, suggest very serious reflections, when it is considered not only that, applied to the Anglican Church, they cannot possibly amount to anything more than a poetical figure, but that, from the manner in which they are propounded, their only effect can be to cheat those who employ them, and those to whom they are addressed, into the belief that they represent corresponding realities in their practical system, and that the members of the English Church actually possess the blessings which the imagery of the Catholic Church is designed to denote.

"Strange, indeed, it is that language so unreal should be acquiesced in by men so earnest as those who employ it, but it is the result of the false theories on which their position is based. In the first place, Anglicans invariably speak of their Church, not as she is, but as she might be under circumstances—as she would be, did she carry out what they consider her principles. In the second place, associating themselves in imagination with the Catholic Church of former ages, and even with that of present times, so far, and in so many things, as such fellowship suits their arguments and views, they are able, by a kind of eclecticism, to select and appropriate what they please from the Catholic system, and to talk of it, and consider it as their own. They first lay it down as a certainty, that the Anglican communion is part of the Catholic Church, and next proceed to speak of everything in that Church which they approve as common property. That which they do not approve, they rank under the head of a corruption, something extraneous, which should be rejected, although the whole Catholic Church (with the exception of their own, so-called, branch) have retained it. And that which they are willing to allow as lacking in their own Church, they consider, nevertheless, to be their own by virtue of its (supposed) union with the rest.

"In order to be able to indulge in these theories, there are two circumstances to which they are obliged to shut their eyes: first, to the fact that they impute to their Church a system and intention, which, as far as she has either a living voice or a practical character, she utterly repudiates; and, secondly, to a fact still more evident, that the companionship into which they would thus, in theory, obtrude themselves, as well as being incompatible with their position, has a merely imaginary existence,—the indisputable voice of the whole Catholic Church, of which they would fain believe their own to be a part, denying her pretensions, and rejecting the supposed association."

We have selected a passage as unobjectionable as we could, and yet the mysteriousness of the process of conviction is lost sight of here. It is quite true that such language as that just commented upon, is unreal and even ridiculous to Mr. Thompson now; but, then, he does not bring out what he feels (as we shall see presently); that he did not come quite of himself to see it to be unreal; it was not a mere natural process by which he arrived at this conclusion: at least we think not.

It will be right here to put in a caution or two by the way, which may serve to prevent our meaning being mistaken. When we say that it was not a mere natural process, we can conceive some persons out of the Church saying: "We see, then, that these people claim a sort of inspiration for themselves, while they are so severe upon us for pretending that it is against our consciences to leave the church of our baptism." Now, the full answer to this need not be given here: it is quite enough to reply that we are the last people in the world to dream of denying that religious faith is rational. If you once have faith, it is possible to analyze the objects of it, and reduce them to a reasonable system, which we may fairly defy Anglican Protestants to do. The difference between us and them is something like the difference between a man looking through a telescope and a man looking through a kaleidoscope: the one by faith gets a clear view of objects distant from him, their proportions, and relative dimensions and importance; the other keeps turning a set of disunited truths which he finds close at hand round and round and round, and cannot get them to make any systematic whole, twist them how he will: they are pretty bits of glass, not a mirror of heavenly truth. The question here is not how this faith comes into the mind, but whether, when it is there, it at all obliges a man to act without reason. Faith is to the mind what a miracle is to the external world—it does not overturn the whole course of nature, but uses that course of nature while it enlarges its sphere. A convert, then, does not act irrationally and by impulse, or, if by the latter in some cases, yet not in all, and never irrationally.

To this we must add another caution. We have no intention to disparage attempts to put before those who are not Catholics the reasons of the change converts have made. It is quite true that arguments will do very little where the heart is wrong; but even this little is more

than nothing. And there may be very many persons who do not like to go by a mere instinctive feeling that the Church is right, and only want to have reasons put before them, and to be able to get the step before their own minds in a rational shape, before they will take it. Others, again, are not impressed perhaps at all sensibly by reasons at the time they meet with them; but afterwards they find, upon consideration, that there is weight in them; that they are, as rational creatures, intended to use their reason, not indeed to supersede feeling and impulse, but still to guide and test these before we act upon them.

Moreover, it should be remembered that reasoning admits of being put into a shape calculated to work upon the affections as well as to convince the intellect; indeed, this is so much the case with all reasoning upon moral and spiritual matters, that it is generally felt that those who cannot get people either to love or to fear, will do mighty little by the most acute arguments or the most learned ratiocinations. We are very unwilling to say it, lest we should seem to discourage so able a writer, but we ought fairly to confess that a feeling that we wished to see more than learned proofs urged on Protestants stole over us as we read Mr. Marshall's very clever pamphlet: as we tried to put ourselves into the place of those, in whose welfare we give him full credit for an earnest concern, we felt there was something wanting in the way of persuasiveness—a want of a certain tone throughout it, which seems to us to form an under-current in Mr. Newman's work on *Developments*, for instance, or, to come nearer to our present purpose, in Mr. Northcote's pamphlet, to say nothing of Mr. Thompson's. But perhaps Mr. Marshall admires the tone of St. Jerome, as we do that of St. Athanasius or St. Hilary. With saints on either side, we trust he will forgive us for venturing to differ. "Who shall decide when doctors disagree?" It would be impossible to state, and invidious to attempt, the contrast between individual passages in these two writers, yet, as we have felt it a duty to state our own impression, we shall do right to quote a passage or two from either. Mr. N. seems to us to wish to persuade, and Mr. Marshall to convince or confute; the latter treats his opponent in the main, and as far as his general tone goes, as an ecclesiastic in an inconsistent position: the former as a soul in peril of damnation. We

may take the following passages from Mr. Northcote as specimens. In page 98 he writes as follows:

"If we carried on our examination through all the details of doctrine in which the Church of England differs from the Church of Rome, I am persuaded that the result would be the same: we should find in the Roman system, at most, the expansion, in the Anglican, the absolute contradiction, of the primitive idea. Thus, prayers for the dead, we know, have been universal in the Church from the very beginning; these the Church of England has utterly abolished: therefore, even if her assertion were true, that the interpretation of the purpose of these prayers, in the form of the doctrine of purgatory, was not given till a later age, still one cannot doubt which would be most in harmony with the mind of the early Church, to believe in purgatory, or to discontinue prayers for the dead. Auricular confession, you say, was not systematically enforced for the first few centuries; but you cannot doubt but that the absolving power of the priest was then universally believed as fully as it now is in the Roman Church, nor that, in all cases of heavy sin, confession and satisfaction were required of the penitent as the condition of being restored by absolution to the communion of the faithful. In the English Church all this is practically disbelieved; for, though she asserts something of it in her prayer-book, yet she suffers her thousands and tens of thousands to go to their graves laden with the guilt of mortal sin, unconfessing and unabsolved. So, too, with respect to the invocation of saints, and veneration of relics: one fact, such as the order given by St. Ambrose to dig for the bodies of martyrs, that he might have their relics to place under the altars of his church; one story, such as that told by St. Gregory Nyssen of a prisoner delivered from death by the intercession of St. Ephrem, is indication sufficient of the mind of the ancient Church. Consider, too, the following narrative, taken at random from many told by St. Augustine in one of his most celebrated works: * 'There was a certain old man in this our town of Hippo, called Florentius, a religious man and poor, maintaining himself as a tailor. He lost his garment, and had not wherewithal to buy himself another; wherefore he prayed with a loud voice to the twenty martyrs (whose memory is much honoured among us) that he might be clothed. Some mocking youths, who happened to be present, laughed at him.....As he walked on in silence, he saw a great fish cast on the shore, which he took and sold for 300 pence (folibus) to a certain cook named Catosus, a good Christian, telling him what had happened. The said cook, cutting up the fish, found inside it a gold ring, and straightway, melted with compassion and struck with awe, he restored it to the man, saying, 'See how the twenty martyrs have clothed you.' He gives also

* De Civ. Dei, lib. xxii. c. 8. s. 9.

many instances of miracles wrought at the intercession or by the relics of St. Stephen ; one of which was the conversion of a man of rank named Martial, whose daughter and son-in-law were Christians, but who was himself hostile to the faith. After many vain attempts to convince him, once, when he was sick, his son-in-law repaired to the shrine (memoriam) of St. Stephen, and there, after having prayed for his conversion with great fervour, took one of the flowers from the altar, and laid it on his pillow while he slept. Before dawn, he awaked suddenly, and called for baptism.' These are only specimens from a great number of similar narratives, which he gives at length ; but I think they are enough to show us where the sympathies of that ancient father would find a home on earth : not, surely, with those who, while they read with interest of the 'glorious cloud of witnesses' belonging to the old covenant, sever themselves utterly in spirit from the saints, martyrs, and confessors of the new ; thus, looking back on that long space of eighteen centuries which lies between us and our Lord's Ascension as one unpeopled waste ; but rather with those whom I have lately seen lying prostrate before the altars, while the choir, in plaintive litanies, called on our glorified brethren to pray for us to their Lord and ours."—*pp.* 98-101.

And again, page 51 :

"You remember the great movement made a few years ago, by some excellent individuals, in the National Education Society ; one object of which was the establishment of schools for the training of parochial schoolmasters ; you must often have heard it prophesied, that the scheme would fail after all, because young men educated on the scale proposed, would be able to obtain much more lucrative situations in other departments than they could as schoolmasters, and therefore it would not be 'worth their while' to adhere to their original destination. How this difficulty has been met, I do not know ; but its having been so generally felt is an exemplification of what I mean. When a parallel movement took place in the Roman Catholic Church, towards the end of the 17th century, to meet the need then felt of more extended machinery for Christian education, it issued in the founding of a new religious order, the 'Frères des Ecoles Chrétiennes,' which at the time of the French Revolution numbered 121 houses, and continues in vigorous operation to the present day. And thus it has ever been : besides the great Orders so well known throughout Christendom, whose services to the cause of literature and science, and indeed of improvement generally, during the middle ages, are now universally recognized,—those of St. Francis, St. Dominic, St. Augustine, and the most ancient and fruitful of them all, the noble order of St. Benedict, there were almost countless associations, all formed on the same basis of self-devotion, called into being by the passing exigencies of the times ; some of which, therefore, have passed away, now that their work is

done, while others still remain. You cannot glance ever so superficially at the history of the mediæval Church, without finding, that as one want rose after another in that age of struggle and progressive civilization, it was thus met. For instance; when that dreadful disease, called St. Anthony's fire, first broke out in Europe in the 11th century, a nobleman of Dauphiné, whose son had been attacked by it, and, as he believed, miraculously restored to health, founded the Order of St. Anthony, for the purpose of tending those who were suffering under it. The ravages of leprosy, in like manner, called into birth the Knights of St. Lazarus: from the persecutions endured by the Christians in the East, arose the Military Orders. A noble pilgrim, returning one day from the shrine of St. James in Gallicia, fell among bandits, on the height of a desolate mountain in Auvergne; he escaped from them unhurt, and in fulfilment of a vow made in the hour of peril, instituted an association for the protection of future pilgrims; built a religious house on the spot, with a church dedicated to the Blessed Virgin, and established there a community, consisting of knights, sworn to drive the robbers from the neighbouring forests, and to escort travellers on their way, of priests, of lay-brothers, and other servants, and of a sisterhood of religious ladies, devoted to attendance on the pilgrims, and on the sick poor. The Order of our Lady of Mercy was founded for the redemption of captives from the infidels; and it was one of the vows taken, and in many instances actually fulfilled by its members, that, if money should fail them for this purpose, they should sell themselves into slavery as a ransom. You know what well-deserved praise has been lately bestowed on one of your clergy, for having caused prayer to be made in his church for a poor criminal about to be executed: now, there has existed in Rome, ever since the year 1488, a brotherhood called the 'Archi-Confraternità di S. Giovanni Decollato,' whose duty it is, not only to pray for such persons continually both in life and death, but also to visit them in their prison, to administer to them all the consolation which their condition admits, to prepare them for death, to accompany them to execution, to give them Christian burial within their own cemetery, and to take care of their widows and orphans. Madness too, that most dreadful of all calamities, has been remembered by the charity of the Church. At the time of the Reformation, perhaps in consequence of the great excitement which then prevailed, this malady seems suddenly to have increased to a fearful degree; and at that very time, St. John of God founded an Order especially destined for its relief, the success of which was wonderful, for the Christian love of those devoted brethren anticipated the discovery of modern science as to the efficacy of a soothing treatment. Thus, their hospitals were surrounded by extensive grounds, and care was taken to provide all possible variety of gentle recreation for the sufferers. A touching story is told of a visit paid by the Superior of the Order to a wretched maniac, who was kept chained in one of the under-

ground dungeons, used at that time for such purposes by the civil power, and who was said to be unapproachable. The holy brother insisted on being let into his den, and immediately embracing him, and stroking him gently with his hand, contrived to let him know that he was come in love. The poor maniac, melted in a moment at the voice of kindness, became passive as a child; allowed himself to be clothed, and, to the astonishment of all, walked away, leaning on the arm of his deliverer; and in a year that man was restored to his family in health and peace. These are only a very few specimens from an almost countless number;* but they are sufficient to illustrate what I have said, that the Roman Catholic Church may safely reckon on finding among her children self-devotion sufficient to carry out her designs of mercy. And as her pious institutions are based on a higher principle than parallel ones elsewhere, they are, in consequence, much more efficient in their operation. 'Catholicity,' says a Protestant writer,† 'has made more eager and systematic aggression upon the moral and physical ills of poverty,—has shown more sympathy with poverty,—has given away more, and done more for charity's sake, in each successive year of its existence, than some wealthy Protestant establishments in each successive century of theirs: with its brotherhoods and sisterhoods of mercy, it gives a basis of permanent institution and uniform religious principle to beneficent impulses, which by Protestants are commonly left to the energy of each passing generation and the necessities of the hour, and often die out for lack of an efficient organization.' Compare, for instance, the working of your District Visiting Societies, which, as you know, are often found to be so unmanageable, that clergyman (especially of the school to which you belong) have judged it expedient to let them die away,—with the orderly, quiet and efficient co-operation afforded to the Catholic Parochial Clergy by the *Sœurs de la Charité*, or Sisters of Mercy. Indeed, you little know what is being wrought in our own day, and in this very country, by Catholic self-devotion. You have no idea how much has been done by a few nuns of the third order of St. Dominic in the town of Coventry;—by a religious sisterhood in Birmingham;—and by another, working in the very depths of London poverty;—nor how much more effectually the objects aimed at by your Curate's Fund and Pastoral Aid Society, are accomplished by the Missions of Passionists, Redemptorists, and Rosminians."—*pp.* 51-55.

From Mr. Marshall we shall extract the following passages, prefacing them only with this remark, that we by no means deny that there are many particular expressions

* *Catéchisme de Persévérance*, par l'Abbé Gaume, tom. vi. pp. 154, 164, 192, 236, 332, &c.

† London and Westminster Review, vol. 34.

and statements, which, if taken from either author, would qualify the view these specimens are intended to give: still, they seem to us to be fair representations of the *general* tone of the two pamphlets. In page 77 Mr. Marshall has the following tart passage, for such it would seem to those he wishes to win:

“And when you have got over these preliminary difficulties, and proved that all the Popes were usurpers, and that all the Saints consented to their usurpation—they who were humble and lowly as little children, so long as they were only bishops of Constantinople or Alexandria, of Arles or Ravenna, became proud and ambitious as soon as they breathed the poisoned atmosphere of Rome, and that whilst there was always one man in Christendom impious enough to claim a jurisdiction which did not belong to him, the rest of the world was also at all times so compliant as to yield it to him; in a word, when you have proved that the very men, as St. Leo and St. Augustine, St. Innocent and St. Damasus, St. Jerome and St. Ambrose, who did singly for the glory of God and the propagation of the faith, more than whole generations have been able to effect since, were after all no better than sordid tyrants on the one hand, and pusillanimous traitors on the other; when you have succeeded in proving facts so advantageous to religion and so conducive to the divine honour, then you will perhaps undertake to show that all those passages in Holy Scripture, wherein the supremacy of St. Peter is not less clearly manifested than by the testimony of the saints in all ages, are as little worthy of our attention as the other evidence which you so unceremoniously reject. You will show, for example, that when our blessed Lord bestowed upon Simon a new name, the Fathers were quite mistaken in supposing that this implied a new dispensation; that when the Evangelists, who mention the other apostles without any rule or order, always put St. Peter *first*, this was only an accident; and when our Saviour said to him with allusion to his mysterious *name*, ‘upon *this* rock I will build my church,’ there was no particular signification in the words; when He gave to him singly ‘the keys of the kingdom of heaven,’ He conferred no peculiar dignity upon him; and when He commanded him to pay tribute ‘for me and thee,’ this was not designed to distinguish him from his brethren; and lastly, when he thrice committed to him alone the care of all His sheep, He gave him no other commission than that with which he charged every bishop and apostle throughout the world.”

This, which is intellectually a most able passage, is not, we think, put in as winning a way as it might have been done without diminishing its effect upon the reason. And in page 96 we find the following:

“In the following passage [of St. Augustine] is a more full reply
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to the error, and a more minute and scientific statement of the doctrine of which it was a perversion. 'The time which intervenes between the death of man, the final resurrection detains the souls in hidden receptacles, according as each is worthy of rest or suffering, by reason of that which it has obtained whilst living in the flesh. Nor is it to be denied that the souls of the dead are assisted by the piety of their surviving friends, when the sacrifice of the Mediator is offered or alms are presented in the Church. But these things are profitable to those, who *whilst living*, deserved that they should afterwards be beneficial to them.' He then proceeds to observe, that there are some men who lead such a manner of life as not to need these helps, such as saints and martyrs; while others are so evil as that they are not available for them, and others again are neither so good as not to require them, nor so bad as to forfeit the benefits to be derived from them. 'Wherefore,' he continues, 'all which shall be done *then* in respect of these aids and consolations, depends entirely upon what has been done *here*. Let no one trust that he will obtain from God after death, what he has here neglected.....When, therefore, the sacrifices either of the altar or of any works of mercy are offered for all the dead who have received baptism, for the very good they are acts of thanksgiving, for such as are not very evil, they are propitiatory; for the very bad, though they be no helps to the dead, they are a kind of consolation to the living. But to whomsoever they profit, they avail to this end, either for a plenary remission, or at least that their judgment itself becomes more tolerable.' Now it is very possible that Protestant ingenuity, more solicitous to maintain a perverse opposition than meekly to acquiesce in the assurance of faith, may detect in these words of the saint, something upon which a plausible cavil may be founded; but at all events it must, I suppose, be allowed on all hands, that the doctrine of St. Augustine belongs to a wholly different form of religion, from Anglicanism, and that the language of the 22nd article would have appeared to Christians of his age, no better than a very exaggerated specimen of heretical audacity and presumption."—*Enchir ad Lau. cap. 109, 110.*

We assure our readers that, after reading these pamphlets through, we have selected these passages at a hazard, and we do think they serve our immediate purpose, which is to show that arguments may be stated in a way to work upon the affections and convince the intellect, or in a way to attempt the latter without *appearing* to care for the former. Argumentative statements, however, have their place, as we have said above, and may tell for a good deal with some minds, especially as it is highly probable that which gives an author's reasoning cogency in persuading others is, in the vast majority of cases, not so much his

outward verbal statements, as the blessing which attends upon his interior life.

We have, then, said enough to make it credible that there is some need of what seems on many grounds expedient and desirable: viz., of a theory to account for the apparent dishonesty of holding principles and not acting upon conclusions which flow from them. We shall, therefore, attempt to reduce this strange phenomenon to somewhat like consistency with our experience in other cases, which, we presume, is the only theory which the matter admits of: a strange phenomenon is one which either does not, or is supposed not to come under ordinary laws, and this is one which we think may be shown to come under them, in spite of appearances to the contrary. And if any thing more is wanting to show that this phenomenon is worth taking pains to account for, it will be found in the fact that it is one of such extensive compass as to take in many actual converts as well as many possible ones. If we would ask almost any one of the recent converts now why he did not join the Church long ago, we are persuaded he would not say, "Why, I saw that I ought to do so, but I thought I would try and inoculate the Establishment before I left it with Catholic principles;" but, "Really, it is quite as great a mystery to me as it was to you old Catholics, before I was received into the Church." Mr. Faber, if we recollect right, said something of this sort in a letter which he wrote to Archdeacon Robinson soon after he joined the Church. And we happen to have heard similar admissions from several converts to whom we have spoken upon the subject. Of the writers before us, Mr. Thompson seems by far the most distinctly conscious that it was not a *mere* intellectual process by which he was led out of the heresy of denying the oneness of the visible Church. He puts so well before us both the use of argumentative statements, and the insufficiency of these alone, that his words seem made for our purpose:

[The author] "takes this opportunity of expressing his gratitude to those who by their writings have helped first to unsettle and then to satisfy his mind. And now that he has been brought by a most *merciful Providence* to the perception of truths, which in his previous ignorance he had implicitly denied, he would fain make others partakers of the benefits which he has himself received. Different minds are very differently affected, and that which seems an insufficient reason or an inconclusive argument to one person,

makes a deep impression on another; nay, the same mind is very differently affected by the same thing at different stages of its progress. Such indeed has been the writer's own case, and it would be a matter of wonder to him—did he not know his own sinful ignorance and weakness—why his reason and conscience were not convinced long ago, *by arguments which his intellect apprehended at the time, and which now he feels to be irresistible.*"*—p. 3, 4.

The idea here is that it was some implicit fault conceived of as 'sinful ignorance which hindered' the modest author from seeing the cogency of certain arguments, and not any explicit dishonesty which kept him back so long. This sentiment, though nowhere (we think) clearly expressed, is doubtless strongly felt by Mr. Marshall and Mr. Northcote, as indeed it must be by all converts capable of reflection upon the processes of their own minds. The phenomenon, then, is one so extensive as to be worth attempting to explain; what was the case of actual converts may be the case of many not as yet converts. This is what the converts who have written do not, as we think, seem to feel sufficiently, and what we wish especially to insist upon.

Now if we were to begin *gemino ab ovo*, we might easily show how the same means of making things and discovering laws had existed for centuries, before they were actually made or discovered. Romulus may have had brick-bats, but it does not follow that he had a clear idea of a chimney, and still less, that he was tyrannical for not furnishing the meanest of his subjects with them. But though it is true, even in matters of art and science, that principles are seen long before their results are realized, yet it is matter of fact, that Aristotle applied this observation to matters of a practical kind. "Pretty well all forms of government," he says, "have been discovered, but some have never been blended together, and as for others, though men know them, yet they do not use them." This is getting nearer to the point: it is

* Since writing the above, we have been shown a letter of a convert, who expresses similar sentiments. "It really is only to these means, (the prayers of friends, &c.) that I can ascribe my conversion, which seems to me most marvellous; it seems to me like a dream, as if I had been carried from one (church) to the other, there is such a remarkable absence of human causes.....although now I wonder that my eyes could have been so long blinded to the vast difference between Anglicanism and Catholicism." From circumstances we need not mention, we feel at liberty to quote thus much, which indeed is amply sufficient for our purpose.

plain that in many cases men do not use means which they know: this all the world is aware of, but what we have to show is, that this may take place without anything one can call moral guilt.

Now any body may convince himself that he takes in things with his intellect often a long while before he apprehends them morally: if we could put into practice things as fast as we understood them, we should be saints in a very little while. Yet all rules of action involve farther conclusions from themselves, which farther conclusions those who have practised the rules see, and those who have not practised them do not see. It is quite plain to many persons that they ought to make satisfaction for their sins: but it is not plain to them, that certain particular acts are necessary parts of such satisfaction, *e. g.* that rich sinners ought to give abundant alms, although if they go on attempting to repent they will practice this in time, and then, and not till then, be fair judges how much they ought to do in this way. Such acts are, as it were, involved in the original determination to make whatever satisfaction for their sins they may be able. And a person who has lived a longer time in a course of repentance, will see the propriety of them, and see that they follow from that original determination. A person habitually industrious, again, cannot make the mere beginner in industry see the positive duty of retrenching all expenditure of time, not absolutely necessary, in amusements, or even in exercises of ingenuity which do not serve God and His Church; although the general determination to pass an industrious life involves a condemnation of all those idlenesses so generally palliated and excused, and that condemnation is often seen to be involved in the original determination, as a matter of intellectual deduction from it, although in practice it does not commend itself to the beginner. Now though of course there is plenty of room for self-deceit here, it does not seem unreasonable to say, that the course of nature is what it is, and not another thing; and that as God has so made us that we should, under that course of nature, get out of bad habits into good ones not all at once but by degrees, therefore he withholds from us at first the full consciousness of the consequences of a determination to be actively employed in his service. We have no answer to make when it is put to us that we ought to do such and such things over and above what we actually

do, but still by a kind of dim intuition we know that we are weakened by past neglect, and must not attempt to do every thing at once. Hence perhaps it is that we do not feel led towards many things, which we have an intellectual approbation of; we hold back awhile from a kind of implicit and half-conscious prudence, which though it governs many men, is only vividly recognised by a few as the ground of what else might seem tepidity or self-deceit.

Or, if this illustration of our meaning should not happen to commend itself to some minds, what can be plainer than the fact that Judaism involved Christianity; a belief in the Old Testament, a belief in the New; obedience to Moses, obedience to the Prophet he foretold? Judaism was, so to put it, the major and minor premise of Christianity: a man could not be a Jew, a consistently earnest Jew, without giving up that consistency as soon as he rejected Christianity. Yet St. Paul bears witness that the Jews had a zeal for God, and Christianity seemed to them at first to upset all their pre-conceived notions, and subvert the very law which it came to fulfil, until, in certain cases, the same Divine light which enabled them to hold firmly the premises, did also, by a further infusion of itself, enabled them to see the conclusions. Judaism became a heresy because it refused to accept the authorized conclusions from what it held, which conclusions it, of course, would have called unauthorized, just as Anglicans call those which the sixth and following centuries drew from the teaching of the preceding centuries. Yet it does not appear that the mere possession of these premises would have enabled a Jew to draw the legitimate conclusions from them: to do this a further and a separate act of Divine mercy was required. Although there is every probability that there was the greatest moral guilt in many Jews, who neglected to test Christianity by what they already held, and to examine whether or no the plain reason of the case would not have led them to see that Christianity was a legitimate conclusion from what they so held; although many doubtless were locally and unconsciously influenced by comfortable homes and family associations, and many others felt themselves so supported by their Jewish privileges that they thought this furnished an internal proof that all was right, and that they had enough for salvation; yet doubtless, there were those who with no

such culpable cowardice in facing the matter as reasonable beings should face it, yet from some mysterious cause had the light either for a time or even finally withheld from them. Some came to the truth at once, some would be a longer time, some would not come at all; some would seem to break off old connections with an unwarrantable haste, others to be cool and gay about it, others to be reckless of their fellow Jews, others to consider how they could most benefit these by "taking the step;" yet all would find that when they had once taken it, it certainly was not their own unassisted logic which led them to it, but some mysterious working of grace, which made things so plain then, that it was wholly unintelligible to them how they came to have staid so long out of the *true* grace of God, in a *false* grace if we may so call it, wherein they kept falling although they tried to stand.

Exactly parallel to this is the Anglican form of Protestantism, so far as it really holds to the earlier centuries, because the doctrine taught by these, like that of Moses, is from God: so far as it is a schism or a heresy, or whatever it may be, it is of course not from God: yet so far as it contains many who are innocently ignorant, ignorant that is, neither through negligence nor through any worldly attachment, so far as it forms a parallel to Judaism antecedent to the time when the evidences of Christianity had come home to it, or might have so done. In neither case is it permitted to man to know what God is about, in which hearts he is working the conversion necessary in order to the participation of Gospel grace, and in which he is refused entrance; in which a cowardly refusal to consider the arguments in the Church's favour is paving the way to eternal ruin, and in which it is only laying up a ground for deep repentance at not having come sooner to the sacraments, the genuine, unquestionable channels of the true grace of God. It is our business, therefore, not to be hasty in judging, but to be humbled by the presence of the mystery which we cannot fathom, and to persist in prayer. The words of our Lord to St. Bridget may be instructive to both parties: "*Cum mihi orationem facis conclude semper sic orationem tuam, ut scilicet velis fieri semper voluntatem meam non tuam; quia cum pro damnatis exoras, non exaudio te.*" Rev. i. 14.

Here, by the way, it will be useful to explain an expression used above, which may possibly give scandal: we

have spoken of the *false* grace of God; and we did so because, as any one may learn from several expressions in the writings of converts, especially from Mr. Faber's pamphlet, those out of the Church imagine they have the grace of God, and think that the questionableness of their orders is removed by the experience they have of the effects worked through them in their communions and so forth. Of course God can do all things, and for people not culpably ignorant we may charitably hope that He will do much: but for people who are culpably ignorant, in case there be any such, Satan can and will do much. He can counterfeit all good, and by *retiring awhile* from the soul, make it believe that it has grace at this or that season, when he is only spreading his net more securely round it. This false grace may be illustrated for the sake of those whom it may concern, by the following story, the main truth of which we believe ourselves, but wish to use it merely as an illustration.

A holy young nun had not been very long in a convent in Switzerland, before her obedience was singularly rewarded by our Lord appearing to her at night and communicating her Himself. She had the discretion to mention so great a favour to her spiritual director, who thinking the case a very extraordinary one, applied to a Jesuit priest for further advice in the matter. The Jesuit with that prudent distrust in such things till thoroughly proved, for which their Society is celebrated, recommended that the nun's obedience should be tried by the abbess commanding her to refuse the Host when offered to her. This was done: the nun went to her cell; night came on: the same favour as before was shown her, but though it cost her a very great struggle, she obeyed. To refuse the Host from the hands of our Lord himself, must needs have tried any one's faith in obedience. She was threatened very severely for her presumption: she humbly pleaded obedience to her priest: upon this the threats were transferred to him, and the Host was left behind, in case she should repent, and that she might not doubt of the reality of the appearance. Her struggle was over: she had *obeyed*, in spite of all appearances being against her. The Jesuit came, and after hearing the circumstances ordered a censor to be brought with coals in it: upon placing the wafer upon it, a most pestiferous stench issued from it, and the priest perceived who it was that had

really communicated the poor girl. Instead of the communion of Christ, it was the communion of Satan.* Had she not determined from the first to go by authority on the matter, from spiritual pride he might have led her to one knows not what depth of abominable iniquity: but obedience to constituted authority rescued her from what would have else seemed a real sacrament. Whether Satan ever exercises similar deceits upon those who think that they also have the communion of Christ; whether they by any possibility unconsciously do often what she actually did once, we know not: let those who reject the authority of the Holy See, settle whether they will run even the least possible risk of a deceit so tremendous.

It is necessary to bring strongly before some of our readers possibilities of this kind, (and we do not presume to assert they are more than possibilities,) in order to put people upon their guard against assuming themselves, or allowing others to assume that some people are not called into the Church, who possibly will urge that they feel at peace, when they really take every precaution against being disturbed in mind. We have no mind whatever to run our charity into latitudinarianism, seeing it is no charity not to remind people that they will not keep out of ruin by shutting their eyes to it, while they pass by the one path that can lead them securely from it—the One Holy Catholic and Apostolic Church.

But to return from this, which is somewhat of a digression, though we think a necessary one, in order to guard our statements from error, if a person does not see that a Jew might for a time have held, and held blamelessly, the premises of Christianity without coming at once to the conclusion, perhaps another case will put our meaning more plainly before him. We find then in ancient ecclesiastical writers many wonderful approximations to detailed consecrations of doctrine which were afterward explicitly held in the Church, and which yet it would be quite preposterous to assert that those writers had clearly before their minds. Why not? They had the premises, and why should they not have seen the conclusion from them? All we can answer is, that the time was not yet come for those conclusions to

* A gentleman with whom we are acquainted, was telling this story in Belgium, (if our memory does not fail us,) in a mixed company, when a person present said, "I can vouch for the truth of that story, for I am the Jesuit priest."

be drawn; that as in regard to prophecy, so in regard to doctrine, the disclosures or developments of the original gift were proportioned to the wants of the Church of the day; that, as Satan raised up heretics, God raised up doctors to meet them, by showing in what points the inventions of Satan jarred with the logical conclusions from doctrines already received. For Satan being intellectually much more acute than men, readily drew these conclusions, and therefore inspired heretics, as it should seem, with propositions contradictory, not of what was already held in a definite form, but of legitimate conclusions from these. In this way, when he had once enlisted men's pride of intellect in favour of his new inventions, he could lead them back through the pride of consistency into the old errors. He led them for instance not into Deism or Socinianism at once, but into Lutheranism or Calvinism. To pursue this thought further here would not be to the purpose of the present article: enough has been said to show that the triumph of Christ over Satan, through His Body the Church, may in some way make it necessary that the results of doctrine itself actually held, should only come to light gradually.

When a Catholic of the present day meditates upon the expression, "Mother of God," he sees in it alone a sufficient guarantee for all the reverence paid to our Lady. St. Alphonsus, we think, has said, that it is the title in which Mary especially delights as including all others. Hence we might have argued, that the particular doctor whose privilege it was to bring out and defend and illustrate this glorious title, would be the least likely of all ancient doctors to have breathed a syllable in disparagement of Mary. This doctor was St. Cyril of Alexandria, the great champion and prophet of orthodoxy against the Nestorians, as St. Athanasius had been against the Arians. Yet, among all the passages which Petavius gives to show that some ancient writers thought our Lady, like other Saints, was not exempt even from actual sin,* there is scarcely to be met one more distressing than one which fell from the pen of St. Cyril. Here then is a plain case of a mind of prodigious acuteness not seeing the consequence of the very doctrine for which he had been fighting. Cranmer

* *De Incarnatione*, book xiv. l. § 3. We recommend this and the following book to those who imagine that antiquity condemns the invocation of Saints.

saw the consequence of it plainly enough, and as he had no wish that men should reverence Mary, and did not care for the Council of Ephesus or St. Cyril, he took the title clean away from that curious hodge-podge, the book of Common Prayer. We think then, with our enemies for judges, it is quite clear that the reverence paid to Mary is a plain conclusion from what St. Cyril did hold, and therefore a good instance to show that minds may hold premises in some cases without feeling their way to the conclusion.

Again, it is well known that St. Thomas did not hold the Immaculate Conception, which is a pretty plain proof that it was not a commonly received doctrine in any age before his time; and we find a passage long before in St. Augustine, in which he seems to hold that the Blessed Virgin was conceived in sin. (c. Jul. Pelag. v. 52.) Yet it cannot be denied, that the latter doctor paved the way to our seeing how she could be secured from it by the penetration with which he discussed the transmission of original sin, and the power of grace to interfere with it, although even St. Thomas himself did not see the conclusion. Up to this time it has not been definitely decided by the Church, that our Lady was without original sin, although there are several devotions sanctioned by the Holy See, which have indulgences attached to them, and in which it is stated most explicitly. And nobody we should imagine, would contend that St. Augustine or St. Thomas felt anything like that approach to absolute certainty upon the subject which we enjoy through the aid of the very principles which they have supplied us with.

Other instances of a similar inability to see the results of their own principles will occur to the learned; we have put down what happened to strike us at the moment, and which are enough to illustrate the position we have advanced. Now, the conclusion we would draw from this is, that if minds of such surprising reach and acuteness as those we have mentioned, enjoying also the full light which the use of the sacraments was able to give them, and being saints into the bargain—if such minds as these could fail in some cases to see the results of their own principles, surely there is reason to think that those who have been taught all their lives long to reverence such a tissue of absurdities and contradictions as the writers whose books are before us show Anglicanism to be, may, without any

great stretch of charity, be exempted from dishonesty when they do not see the results of their own principles. Again and again, however, we would assert, that we only mean these remarks to apply to those who are in real earnest, in spite of their inconsistency; in them, if we may venture to guess, grace has nothing to supply but an intellectual deficiency, though in others a moral change is what is most needed. When that intellectual illumination shall once have been given, we doubt not that many a one will be ready, after he is once converted to his Saviour, to join in the beautiful language of Mr. Thompson; (p. 90.) "If he is still asked, as men will ask again and again, whose minds are hindered by prejudice from accepting the *plainest deductions* of the moral and rational sense, what wrought his convictions, and impelled him to an act which is to some a matter of wonder or blame—what influences were used, and how the change was brought about, he can only answer with the man born blind, when his eyes were opened: 'One thing I know, that, whereas I was blind, now I see.'"^{*}

Converts of course, who once have the light, see things so plainly, that it would be just as reasonable for a set of blind children to argue with a comrade whose sight had been restored, about the disadvantages and probable bad tendencies of light upon the eyes, as for Anglicans to attempt to prove that it is not "delightful to the eyes" of faith "to see the light of the Sun" of Justice, to find that there was opened to them such a place as a Church where this Sun was continually present for them to bask in his presence; that, instead of their Saviour being dishonoured in the Church, it was there that He abode continually in His tabernacle, giving out grace all the day long to every one who fled to Him for succour, and ever ready to help them, and to be prayed to, as being there as truly as in the house of Mary and St. Joseph at Nazareth. Converts would find that where the Church is, (not through gross negligence, but) through over-fear of Protestant irreverence,[†] driven to shut up her houses of

^{*} These words were also used in our March number, p. 100. by "a singular coincidence," as Mr. T. adds in a note.

[†] We have been told that it is common abroad to have an iron lattice-work under the tribune, so far from the door as to admit the faithful to adore, and so strong as to keep thieves out. We do not know if this hint may be of use to those who have the charge of churches in cities or large towns.

sacrifice and prayer most of the day, that there Christ had been habitually accessible, and that they, by some wonderful stupidity, had been living all along hard by their Master, and had never come near Him, but had fancied a house of bricks and stones would do as well for daily prayer as one in which God Incarnate was always present, even Jesus Christ, the same yesterday, to-day, and for ever. Oh, wonderful and pitiable idolatry, that would choose to bow down before wood and stone, and fill its mouth with arguments against coming to the living God, who would not have taken flesh to save them, or have vouchsafed to make that flesh marvellously present in so many places, had faith in the Trinity, who is equally present everywhere, been enough to rescue him from a curse! Oh, appalling stupidity, (enough to humble all men with a sense of their nothingness without grace,) which leads men from a blind fear of saints and angels, and of our Lady herself, to dwell where the abomination of desolation reigns, and Christ is not, and the daily sacrifice of the Mass is taken away! Surely men in this plight, whether by some guilt or a delay of the divine light, inscrutable to us, are objects, not for any censure which can be spared, but for any amount of prayers and litanies we can offer up for them, lest they should neglect finally that presence of God, which all types and prophecies promised should be in the Church.

People who neglect to come to this sacred presence will, of course, have all manner of excuses for such neglect. We have endeavoured, in the course of this article, to put them on their guard against such excuses; but still we are desirous to concentrate here the whole force of any such scattered remarks as we have made, to prevent our meaning being mistaken. We have no wish, then, to hint that we are in any way at ease about the final salvation of those who stay out of the Church: all we have said amounts to this, that nobody can come to the Church without divine grace, and that the delay of some persons to come thither does not proceed from motives so gross, or fallacies so readily detected, as some seem to suppose. But while we wish to assert, that it is a miracle of grace by which men are brought into the Church, it is a duty also to remind people out of the Church that Christ is ready to work that miracle upon them, but He cannot do so because of their unbelief. Grace is given to all who seek it. But when

men get obscure glimpses of God's will, which they will not attend to; when they actually say (as we have heard of some saying), "I am in invincible ignorance," and thereby imply that they feel that all is not right, if they would but face the question; when they refuse to weigh the difficulties of their position like honest men, and angrily state that they have no capacities or leisure for considering the matter, (which is no more nor less than whether they are on the road to hell or heaven); when the only reason they can give for not seeing is that it would be so very shocking to see what sacrilege they are guilty of; when persons of intellect and adroitness in worldly affairs coolly allow that they cannot answer this and the other difficulty of their present position, and yet *will* not muster courage to look boldly at the fearful chance which they must allow they are running, in staying a single instant out of the Church—when all this is the case, such people do not want to be reminded that they can do nothing without grace, but that if they do not act speedily upon the little grace they have, blindness will come over them; God will withdraw that light which all may have, and give them over to that reprobate sense which can no longer distinguish between good and evil.

If men feel a dread of entering upon the question, it is a strong proof, a very strong proof indeed, that they ought to enter upon it. More light is given, not to those who neglect weak light, but to those who follow up what they have, who receive dim lights, as it were, with hospitality, and entertain them till they are clearer: Plato tells us (*Rep.* 1—5.) of heathens who were writhed with agony upon their deathbeds by those fables of men in hell which, up to that time, they had laughed at; and surely the same may be the fate of those Protestants who refuse to go by evidence because it is not so plain as they would wish, who say with the Jews of old, "How long dost thou hold our souls in suspense? If thou be the Christ, tell us plainly." It is plain that it is possible the Church may be right, and they wrong; and it is also plain that it is possible for any one of those we are alluding to, to die to-night. They have a duty towards possibilities in either case. If it is possible they may die to-night, they are bound to live in readiness for death; if it is possible they may be damned for dying out of the Church, it is a duty to face the question, however dreadful the con-

sequences of so doing may at present appear to them. If *they* can only see that it is possible that they may come to such a dreadful end, and no more, they are bound to examine the matter thoroughly, since without this they can never see what it is probable, and still less what it is certain, will be their case. They are bound, then, to weigh such evidence as the writers before us or other sources will furnish, and to decide upon the evidence; only let them reflect, in making the decision, what a fearful risk they run of being biassed in favour of their own damnation by wealth, station, influence, relations, dead or living, or by idolatry to the system they have so long tried to force into a Catholic attitude, and that without the least prospect of success in the eyes of any one but those of their fellow-idolaters.

Anxious, however, as we are to warn all Protestants, and those called Puseyites in particular, we still hope that Catholics will see that we have no right to judge individuals, and have every right to pray for all men. The greater and the more wilful the blindness of men is, the more reason have we to pray for them and to pity them; and we have reason to fear the existence of such wilful blindness in some, because we know God gives light enough to all to find them by, if they choose. The Apostles nowhere speak of the Jews as else than very guilty for rejecting the evidence put before them; nor would we be thought to speak otherwise of those, as a body, who now reject the evidence of Christianity in its one legitimate form. Only we wish all to remember that we cannot be sure what is going on in the hearts of individuals, and so ought to pray for the illuminating grace which all need in order to come to Christ.

A few days after the Crucifixion, two of the disciples, in downcast mood, were journeying from Jerusalem to Emmaus, talking and reasoning with themselves about all that happened. A stranger joined them, who wanted to know what they were talking about so sadly. He seemed to be a man of their own rank of life, as they presently after ventured to ask him to come and sleep in their cottage. He was in humble clothes, and as they were pleased with the interest he seemed to take in them, they answered

him confidingly, and confessed to him the real cause of their sadness, being at the same time not a little surprised that he should know nothing about the recent events. They let him so far into their secrets, that they quite admitted that they believed it was He who should have redeemed Israel, who had just been crucified. Moreover, they told him there was a report, though only on the authority of women, poor weak creatures! that all their Master had prophesied had come true, and that He had come to life again. Upon this he told them, that this was only what all the prophets had said about Him who should redeem Israel. He talked to them about the very sufferings, and the glory not to be had without them, upon which their Master had again and again spoken to them. Stupid and slow of heart as they were, and needing yet some heavenly illumination to make them see "the plainest deductions" from prophecy, they yet were honest-hearted after all. They asked this mere stranger, without letting suspicions of any design upon them get the better of them, to come and share their fare. He accepted their offer. He communicated them in one kind, and they knew immediately that, with a stupidity which astounded their very selves, they had had the Word of life close enough to them to have handled and seen Him ever so long, and now felt with dismay that they had not turned His company to any such advantage as they would have wished.

How would Mary have looked on these poor disciples, till they were illuminated? How does she look now, perhaps, on some out of the Church? and how do we look upon them?

ART. III.—*Vigilantius and his Times.* By W. S. GILLY, D. D. 1844.
Canon of Durham, and Vicar of Norham.

IN the present state of religious discussion external to the Church, we find ecclesiastical history the subject of debate for a two-fold motive and end. By one party it is cited as an authority. By another it is contemplated as a difficulty; and this is the school to which the work before us belongs. On the one side history is made to sanction and to determine; on the other it is simply to be accounted for and explained. The representatives of the one take its affirmative or positive, those of the other its negative, evidence. It is either used as substantial proof, or it is made an argumentum ad hominem, to disprove authority by its very manifestation. Dr. Gilly does not pretend to be more or less than a champion of the latter method. The grounds of his persuasion are far removed and secure from the uncertain results of an appeal to tradition. His faith rests upon the Bible, the present Bible, and common sense. He is content to remove objections (where it is supposed possible) by means of the study of history. "We are not satisfied," he says, "with any ecclesiastical antiquity, with any views or practices, which cannot be traced, by analogy at least, to the writings of the New Testament." And a sentence of this kind, in the language of his school, means a great deal—much more than the grammatical sense of the words need import. On the other hand Mr. Palmer, the representative of his own school, may be supposed to make antiquity the rule and canon of his belief. While he essentially differs from Catholics in his judgment of it, he will be forward, even to officiousness and importunity, in joining hands to support its positive evidence. Unlike Dr. Gilly, he will not take the exceptions of history for his standard, if, at least, he be true to his principles. He will even require, where it is not necessary, a *consensus*, fearful lest antiquity should make against him. Over against this system, the marked contrast of Dr. Gilly's theory will be evident from the following passage of "*Vigilantius*:"

"I have the unthankful and invidious task of pointing out the errors of eminent men, and of introducing a Reformer to my

readers, without the power of giving any of those delightful biographical sketches which render the Reformer's office and pretensions pleasing."

We interrupt the author to remark that it is not strange indeed that he should have nothing to say for his Reformer, when he purposely confines the value of history to what it does not profess to record. He continues:

"I can only vindicate him from the aspersions of his adversaries; and the vindication unfortunately becomes a series of attacks on the principles or dispositions of some of those who have been esteemed Christian Saints. Admirable traits of many kinds, holy sayings and doings, anecdotes and characteristics, which command respect and win applause, may be set against the follies and faults, which the plan of my book forces me to write up against the Jeromes and Martins of the fourth and fifth centuries; while I can only gather here and there a stray flower wherewith to weave a garland for Vigilantius. And this is not the worst of it. I lay myself open to the suspicion, that while I expose the blemishes of the patristical system, I hate its virtues. But it is not so. Because the mischievous part of it has been cloaked, and the attempts of those who remonstrate against its errors, and its adaptation to present times, have been misrepresented and descried, therefore the truth of history requires a counter-statement. Such I am attempting to give, fearless of, but not blind to, the misconstruction and censure to which I may be exposing myself. 'Let God be true, but every man a liar.' Christ is the foundation laid. What has been built upon this foundation? Gold, silver and precious stones; or wood, hay, stubble? This is the enquiry. Truth and light are what we want, and if these be found, and the clouds of doubt and darkness be dispersed, it matters not what system shall perish, or what hypothesis shall come to an end."

As there is no reference in the preceding passage, or in its context, to the actual Church of Rome, we are under no difficulty to understand what is that system to which the words, "wood, hay, and stubble," are applied. It is evidently the system of the "Jeromes and Martins of the fourth and fifth centuries." And indeed the work of Dr. Gilly seems, in a great measure, to have been written against a well-known little book, published by a then member of the established religion, and entitled "The Church of the Fathers." (See pp. 271 and 459, and elsewhere.) Yet the habitual, nay, almost indissoluble connexion of the quotation of St. Paul with the Church of Rome, in the language of Protestantism, indicates the

entire syllogism which passed through the writer's mind. When two things agree with a third, they agree with each other. The Church of Rome, then, and the Church of the Fathers are the same. And, in truth, this principle is the under-current of the whole work we are reviewing, as will be seen from its details.

It would be unjust to assert that the author and other persons of the same opinions defend and espouse the cause of all heretics, because we find their sympathies strong for Vigilantius or Jovinian, and their opposition as decided against St. Jerome or St. Paulinus. Unquestionable though it be, that their compassion will always find excuse for the worst forms of error, when it is the Church which attempts to suppress them; and that the liability to persecution will qualify almost any amount of apostacy; yet it cannot be affirmed that they either strictly participate in the evils which they would seem to tolerate, or connect themselves ostensibly with the original promulgators of them. Dr. Arnold, for instance, who is a school by himself, and yet in some respects agrees with Dr. Gilly's sentiments, indulgent as he was towards Unitarian doctrines and individuals, cannot in charity be charged with explicitly denying the Divinity of our Lord. There are indeed in his Correspondence, which is nearly all we know of him, trains of thought of a frightful tendency; yet it was no doubt part of Almighty God's sparing providence, and a natural reward for many christian virtues, that he was not permitted to realize them, and look them in the face. In like manner Dr. Gilly, if we judge him right, would shrink with horror from the imputation of Gnosticism, Arianism, Manicheism, Pelagianism, Nestorianism, however closely on certain points and by implication he were found to favour their doctrines. There is a class of heretics (as they are deemed by the Catholic Church) to which he confines his avowed alliance. This class, as might be expected, is especially the anticipation of pure Protestantism, as it has been propounded from the 16th century downwards. Jovinian and Vigilantius are amongst its earliest champions. The Paulicians of the 8th century, the Iconoclasts of the 9th, the Waldenses and Albigenses of the 12th, the Hussites and Lollards of the 15th, are the successive witnesses to truths afterwards so largely to be dispersed. The symbols which characterize the protest of Reform are those which are emphatically designated by

the name of "Roman Superstitions." The end which is consistently proposed, and is the rule of the renovation of society and religion, is the simplicity of the Gospel. It requires no subtleties, no learning to ascertain; and it involves no voluntary hardships. Social enjoyments are its right and its franchise. Its reward, and at the same time its evidence, is peace and comfort.

It is scarcely necessary to identify more precisely the school to which Dr. Gilly belongs. Allow for the change of circumstances, and he may be regarded as the genuine disciple of the historian Milner. And he seems to feel a satisfaction in the coincidence of his views with those of that Protestant writer. "Oh, for one page of *Vigilantius*! I would gladly give up," said Milner, "the whole invectives of Jerome and Rufinus for a single page of *Vigilantius* or Jovinian." (p. 481.)

The preceding remarks, then, draw to a close. The Church is assailed in her fastnesses of antiquity. While she is casting about how to repel the attack, lo! a second enemy advances. The one came to occupy—the other comes to destroy. At the sight of a competitor, the latter leaves his design against the Church, and begins a contest with his rival. Neither succeeds; and their mutual destruction is the ultimate result of their respective attempts. The Church the while remains in quiet possession of her rightful property. Truly, in the language of the Apocalypse it may be said of her and her foes, "*Datum est ei, ut sumeret pacem de terra, et ut invicem se interficiant; et datus est ei gladius magnus.*"

Dr. Gilly and his school have, then, this accidental merit in a Catholic aspect, that they fight her battle with Mr. Palmer and the so-called Anglican theory. With his predisposition to give up whatever even borders upon the supposed peculiarities of Rome, he actually restores the fourth and fifth centuries to their legitimate position. But even apart from all advantage to the Catholic cause, there are reasons why his general estimate of the facts of history is not unlikely to be accurate and impartial, however his deductions may be erroneous. He is not hampered with the necessity of vindicating the four first councils to the Protestant interest, as Mr. Palmer, more faithful to the articles and formularies of his Church, cannot fail to be. Regardless of tradition, as such, he will, under parity of circumstances, be in a proper mood to give historical testi-

mony as he finds it. There is no period for which a particular predilection will lead him unwittingly to discolour events and doctrines. St. Ignatius' episcopacy has committed the whole of antiquity. It is no matter with him to show that the present age is essentially different from the Middle Ages, and these again from the Nicene times. If they were different, to be sure he would change his tactics. Never would the appeal to tradition have been relinquished, but that it could not hold. They who still prefer it in their opposition to the Church, have the merit of retaining thus much of the Catholic spirit; but the ground sinks beneath their feet. Aware of their perilous position, the party, which Dr. Gilly represents, prudently retire to another standing-place. They see the inexpediency of shutting their eyes to the real character of facts. They feel that historical truth must be brought out some time or other; it is their interest even to anticipate, if possible, the discovery. There is a certain security under the shelter of abstractions and the general laws of reason, which matters of fact do not present.

Thus situated, our author may be expected to give a tolerably correct picture of the period which he undertakes. If the Nicene and post-Nicene ages present the same broad features, which in modern times have been associated in Protestant minds with superstition and fanaticism, there is nothing in his system which need oblige him to stand on ceremony with antiquity, and observe unmeaning courtesies towards the St. Jeromes, St. Augustines, and St. Ambroses. He will feel with Dailé, and more openly express the sentiment of that writer, (if we may speak from hearsay,) that it is vain to seek the sanction of Protestantism in the Fathers, that they may indeed be rightly used, if certain generalities be extracted from them; but that in all matters of detail they must not, cannot, be arbiters between Catholics and the schools of the Reformation.

We are prepared then to accept, with some restrictions, Dr. Gilly's account of the fourth and fifth centuries upon his own terms. The more faithful he is to his prejudices, the more may we depend upon his accuracy; his very terrors are evidences of realities. And here we are reminded of an unlooked for, yet marked, proffer of support to opinions long since advocated in the pages of this Review. It may, perhaps, be remembered by some readers

that certain of the Fathers, and among others St. Paulinus, were cited in a former number as witnesses to Catholic devotion to the Saints. And the testimony was not adduced without considerable comment in certain literary quarters; as we have had occasion to know. It appears, however, that the result of Dr. Gilly's researches coincides with the belief on which that appeal was rested. He does not mince the matter.

"It is impossible by any sophistry, or by any form of words, or artifice of interpretation, to rescue the memory of Paulinus from the charge of 'Saint worship;' nay it is one of his great virtues, in the estimation of the Roman Church, that he was a 'Saint-worshipper'.....and.....the Romish advocates of saint and image worship have always triumphantly pointed to the example of the holy man of Nola."—p. 79.

In illustration of this judgment, Dr. Gilly proceeds to give instances from the writings of St. Paulinus:

"In the seventh (of the Natales) we have a sample also of the feeble and unsatisfactory acknowledgement, which ultimately refers every blessing to Christ, whilst it mediately ascribes the divine favour to the intervention of beatified spirits. In this hymn we have supplicatory expressions addressed to St. Felix, which fully illustrate the character of saint-worship of the fourth and fifth centuries. 'Hear me; help me; hasten to my assistance, effect my cure. Holy Felix, come to my aid.'"—p. 83.

Again,

"The ninth birth-day hymn is a valuable record, inasmuch as it contains a complete representation of the solemnities and acts of adoration performed in honour of departed saints in the age of Paulinus and Vigilantius. The reader might suppose it to be a description of the very scenes which he himself may have witnessed at Rome or Naples, on patron saints' days in the nineteenth century; the same pageantry, the same prostrations and genuflexions, the same invocations, 'Sancte Januaria, ora pro nobis.'"—p. 84.

It would be tedious, and also would exceed our limits, to adduce all his proofs from St. Paulinus. We subjoin one more:

"'Oh! Felix,' said he, in one of his prayers to that saint, 'let me die before thy tomb, and let me be presented by thee at the throne of the Divine Majesty. Let me obtain a place, by means of thy intercession and of thy merits, among the saints of Christ.'"—p. 87.

The author's reading does not seem to have led him much beyond the works of St. Paulinus, St. Sulpicius, and St. Jerome. Yet he does not confine his evidence to the first of these authorities.

"The impressions received in the household of Sulpicius, were among the causes of the efforts which Vigilantius afterwards made,to check the progress of hagiolatry."—p. 164.

And again, in a note, he ascribes a similar devotion to St. Jerome :

"In his 'Epitaphium Paulæ' his expressions approach very near to those of adoration. 'Vale O Paula, et cultoris tui ultimam senectutem orationibus juva.'"—p. 434.

The Catholic would not require more specific authority. It reminds him of the conclusion of the Ave Maria, "Nunc et in hora mortis nostræ." Elsewhere he observes :

"The great error of the day consisted in seeking for the intervention of some created being between the soul and its Creator."—p. 207.*

But we are concerned to extend our remarks upon this subject of devotion to the Saints and respect for their memorials beyond the particular limits to which he confines our attention. For after all, without refusing to him the praise of industry, ingenuity, and scholarship, it is but a small portion of the fourth and fifth centuries which his sketch comprises, and but a very narrow compass within that portion which his plan embraces. And as this subject is of no little importance in its bearings, we will not leave it till we have noticed certain considerations respecting the reading of the Fathers in the present day, and in this country.

We think, then, that there are satisfactory reasons to show that those points of Catholic doctrine which are controverted by the Anglican Church are not likely to present themselves with due prominence to members of that community in their study of the Fathers. The proper office, as we conceive, of the Fathers among them is to supply a system of dogmatic theology which their own writers do not furnish, or, at least, leave in an imperfect state. We

* The reader is referred however to the whole work of Dr. Gilly, and more especially to pp. 170. 208. 212, 213. 215.

are contemplating serious, thoughtful, and conscientious enquirers, for such alone are interested in the expansion of dogmatic truth. It is natural, then, that their attention should first be directed to the elucidation of what may be called the fundamentals of religion, and of those points of the original faith which their Church does not reject. Accordingly, it is obvious that those writings of the Fathers which concern the Trinity, the Incarnation, Original Sin, the Evidences of Religion, and other similar subjects, will be foremost in engaging their thoughts. Every one wishes to lay a foundation of principles and rules in his mind before he proceeds to topics which are more properly their application and development. Knowledge which is gained at another price is unsatisfactory and barren. It both withers away, and is unserviceable from its hollowness for practical purposes. Anglican students, to take an instance, will thus learn the veneration with which the Fathers invest both persons and things connected with our Lord's humanity, long before they have a distinct notion of the peculiar reverence which was entertained towards His Blessed Mother. We do not at all deny that they occasionally take side-glances at subjects to them forbidden ground, or, indeed, that ever the comparison of Roman doctrine with patristic theology escapes their memory. But this circumstance itself implies no little restraint. There is scruple in dwelling upon, or preserving the memory of, incidental proofs of Catholic truth. The very anxiety which such proofs might awaken, proceeding from some inward distrust of a position of schism, is turned into an argument against the lawfulness of giving them any consideration. They are put aside as temptations. The student is his own confessional. It is better to know nothing than to know too much.—God forbid that such motives should be despised.

The difficulty is increased, when we bear in mind that the doctrines, which distinguish the Catholic from the Protestant, are not likely to be found in formal treatises. St. Augustine observes, in more than one of his Pelagian tracts, that the Church has not occasion to give a complete account of any doctrine, until the tenets of heresy show the expediency of counter-statements. It is not to be wondered, then, if the Fathers do not supply us with regular dissertations "*De Cultu Sanctorum*," and we speak without knowing exactly whether they do or do not. The

Church cannot be young and old at the same time; she was not destined to anticipate her own experience. Endowed with divine gifts of infallibility and continuity, the laws of her progress through her life of ages have yet been in analogy with the growth of man and other created beings. While her Lord was with her, she stood in no want of scrip, staff, or shoes; but, on his departure, she required again these human means.

Amid these obstacles which lie in the way of the Anglican student, (for the actual Church alone can supply an adequate key to antiquity,) the Fathers on the other hand do present the clearest evidence of the Catholic belief on the subject to which we are referring, when circumstances or their purpose offered it to their notice. It is true, they do not go out of their way to prove what was not brought into question, but they speak most unhesitatingly and decisively when the occasion required.

We will content ourselves with the distinct testimony of one celebrated writer, St. Gregory of Nyssa, the brother of St. Basil. At the same time, the quotation which we extract from his Sermon on St. Theodore, the martyred soldier, will, by its additional testimony to the reverence in which relics were held and Saints'-days kept, to the use of pictures and sculpture, and even mosaics, for sacred purposes, to ecclesiastical miracles and pilgrimages, embrace topics which Dr. Gilly's work presents also to our consideration. St. Gregory begins thus to a promiscuous audience:

"Christian men, holy flock, royal priesthood, ye who from all quarters, both from towns and from the country, have thronged hither, what agreement of purpose has led you all to this sacred threshold? Who has imposed upon you this obligation of zeal in your attendance,* yea, in a season when even war has its truce, and the soldier casts off his armour?.....Is it that the holy martyr has blown the trumpet from the midst of his military ranks, and has aroused so many from different parts, and called them all to this his resting-place and abode?.....Is it that Saint, whom we believe indeed to have subdued in the foregoing year the storms of the barbarians, and stemmed the frightful irruption of the savage Scythians?.....His soul has gone up on high, and dwells in its own heritage; and severed from the body lives with spirits of its kind; while his body, that venerable and imma-

* *εμπροσθεν μου συνεληλυθότες.*

culate instrument of his soul, which never tainted by its own infirmities the incorruptibility of its indwelling mistress, is here adorned with costliness and splendour, and reposes in honour within the sacred precincts, as a jewel of great price preserved unto the times of regeneration. Incomparably different is it to the remains of other bodies which have been dissolved by common and ordinary death, although the substance of nature is the same. For other corpses are revolting to mankind; and who is there who passes by a grave from choice? Nay, if a man should unexpectedly meet with one open, he hides his eyes from the unsightliness of its contents; and filled with distress, groans heavily at the destiny of man, and so passes on. But if he approaches a spot like this, where to-day we are assembled in such numbers, and where the memorials of the just man and his holy Relics* are preserved; first, his attention is attracted by the magnificence of the spectacle, in the presence of an edifice fit for a temple of God, admirably constructed both as to the size of the building, and the beauty of the decorations, where the workman has given life to the wood in the form of animated creatures, and the sculptor has polished his block of marble to the smoothness of silver, and the painter has displayed the colouring and the magic of his art in the design of a picture truly calculated to represent the great deeds of the martyr, his difficulties, his sufferings, the savage visage of the tyrants, the insults, the burning furnace, and the blessed consummation of the holy wrestler, together with the image of the human form of Christ the prize-giver—representations which as a book impart information through the medium of colour, and clearly bring before our eyes the trials of the martyr, while they give a splendour to the temple which equals the brilliancy of a flowery meadow. For indeed painting, though it has no voice, yet can speak from these panels, and instruct with efficacy. Again, the artist in mosaics† has rendered the very pavement which we tread a historical drama. When the devout visitor has gratified his eyes with these sensible influences of art, he then desires to approach the reliquary itself.‡ He is persuaded that the very touch of it sanctifies and blesses. And if the dust which covers the receptacle of the saint is granted to his request, earth though it be, it is received as a precious gift, it is treasured up as a jewel. But as to touching the relic itself, should any good fortune place it in a man's power, they who have had the privilege, and have had their desire fulfilled, know what earnest entreaty it has required, and how the permission is regarded as the greatest of boons. As if it were a living and flourishing body the beholder embraces it; his eyes, his mouth, his hearing, all his senses are in action; he sheds the tear of devotion and of sympathy; and

* *Λιψανα*, the technical word for Relics.

† *ψαφίδων συνθεσις*.

‡ *θηκη*

as if the martyr were sound and present, he entreats him to be his advocate, and invokes him as the armour-bearer of God, and calls upon him as one who receives gifts at his pleasure. From all these things, learn, ye devout people, that 'precious indeed in the sight of the Lord is the death of his Saints.'—(Ps. 115.)

After giving some account of the history of St. Theodore, St. Gregory adds :

"Theodore departed then on his blessed and glorious journey to God, leaving to us the memory of his deeds as a lesson. There reigning he assembles hither these multitudes, he instructs the Church, he drives out devils, he brings in angels of peace, he asks of God in our behalf what is for our good, he blesses this spot for the cure of various diseases, for a harbour to the afflicted, a treasury to the harassed poor, a shelter to the traveller, a ceaseless scene of festive concourse. For though we celebrate this day as an anniversary feast, still never does the multitude of devout assistants fail; the very public road which leads hither resembles a swarm of ants; some are seen going up, others retiring to give place for new comers."

St. Gregory then concludes his discourse with a pathetic address to St. Theodore :

"We therefore, O blessed Saint, by the mercy of God having compassed the year's circle, have gathered unto thee in this solemnity a sacred assembly of souls devoted to the Martyrs,* who come both to adore our common Lord, and to commemorate thy triumphant career. Do thou therefore, wherever thou art, present thyself to us in this festival, to be our president. Thou hast summoned us; now it is we who call thee to our concourse. But if thou dwellest in the highest heavens, or art visiting some celestial sphere, or amid the ranks of the angelic choirs, dost stand beside thy Lord, or together with principalities and powers as a faithful subject dost prostrate thyself in adoration, request a short respite from thy blessed offices, and come, O our invisible protector, to those who pay to thee their tribute of homage. Take cognizance of these mystic rites,† that the eucharistic praise to God may thus be doubled, inasmuch as for one death, and one pious confession, He has returned to thee such great glory; yea, rejoice at the blood thou didst shed and the flames thou didst endure. Thou hadst many spectators of thy sufferings, now thou hast as many to minister to thy honour. We need, indeed, many services; oh! intercede in behalf of this thy country with our common King. For the

* φιλομαγεύων

† τα τελεωμένα, the sacrifice of the Mass.

country of a martyr is really the place of his death. His fellow-citizens and kinsmen are they who adorn his shrine, and possess him, and honour him. We perceive already on the horizon great afflictions, we are expecting extreme dangers. The implacable Scythians are not far off, teeming with war against us. As a soldier fight for us. As a martyr witness by thy boldness for thy fellow-servants. And though thyself thou didst rise above earthly interests; yet thou knowest the weaknesses and necessities of human nature. Ask peace for us, that these very solemnities may not be remitted, that the rabid and sacrilegious barbarian may not spend his rage upon these our temples and our altars; and the profane not trample upon holy things. And if we have been preserved hitherto untouched, we owe it to thy benevolence. We entreat then for security in future. Yet, if need there be of further intercession, join to thyself the company of thy brother-martyrs, and pray with them all; let the prayers of many just, absolve the sins of whole nations; remind Peter, arouse Paul and John the Divine, the beloved disciple, that they may have a care for the churches which they themselves instituted, for which they were loaded with chains, and endured dangers and death; that idolatry may not raise its head against us, and heresies as thorns may not spring up in the vineyard; that the tares may not choak the wheat; that no arid rock may be found to our peril to want fatness from the true dew of heaven, and show that the power of the Sacred Word is dried up against all fruitfulness. But by the power of thy intercession and the prayers of thy fellow-martyrs, O glorious and incomparable Saint, may the kingdom of Christ be as a seed of wheat enduring unto the end in the fat and fertile soil of Christian faith, ever bearing the fruit of eternal life, which is in our Lord Jesus Christ, to whom with the Father and the Holy Ghost be glory, power, honour, now and for ever. Amen."*

It does not appear that the Catholic belief of the honour due to the Saints could be more expressly and more fully declared than in the preceding language of St. Gregory. One remarkable point which he illustrates, is the efficacy assigned to the Saints' intercession in circumstances of danger; and what danger could be more formidable than an inundation of the barbarians of the fourth century? The merits of St. Theodore were claimed by him and his Christian congregation in behalf of their country in circumstances of peril of every kind; and the martyr received abundant memorials from the hands of his indebted clients. It is said: They called upon him as one who

* Greg. Nyssen, Opp. Ed. 1616. Paris, Tom. ii. p. 1010. Our limits will not allow us to insert the testimony of St. Basil, though equally strong with that of his brother. Vid. Basil. Opp. Ed. Bened. Recens. Tom. ii. p. 218.

received gifts at his pleasure; he was a harbour to the afflicted, and a shelter to the traveller; he was a cure to the sick, and the terror of evil spirits; though dead, he was addressed as sound and present in the body, and as an advocate with God; he had warded off the Huns, the relentless Scythians, he was entreated to ward them off still; he was to join to himself for this engrossing object the whole army of martyrs, and to remind St. Peter, and to arouse St. Paul and St. John for the defence of the Church. But the commemoration of the merits and power of the Saints interfered not (God forbid!) with that peculiar and ultimate end of all Christian service, "the adoration of our common Lord," or "the eucharistic thanksgiving to God," or the Invocation (*κατ' ἐξοχήν*) of the Name of Jesus Christ, with which St. Gregory concludes his beautiful discourse.

While our object has been to add to the evidence which Dr. Gilly supplies, we have assumed that his work is indirectly a real boon to the Catholic cause. Evidence, which abstractedly ought to be cogent and satisfactory, (if such abstraction can be imagined,) becomes often inefficacious in the hands of an advocate; whereas, much weaker proof adduced by an enemy as often carries persuasion with it. We do not say that this is as it should be; but we must take men as they are—we cannot make them philosophers at pleasure; and in the very attempt to enlarge their views, the importance of the evidence will be lost.

This is a consideration from which we are disposed to think that Dr. Gilly's work may indirectly tend to convey to the enquiring Protestant, a favourable impression of the Catholic cause. His representation of the fourth and fifth centuries, prejudiced as it is, will cancel of itself the poison of his deductions and principles. These last will be forgotten, or they will pass unheeded from their very triteness. The facts will remain; the broad and tangible truth of a substantial analogy between those ancient times and the actual Church Catholic, will outlive all individualities and niceties of opinion. Examples from "*Vigilantius*" will explain our meaning. The Church of Nola, for instance, is thus described by Dr. Gilly from the letters of St. Paulinus himself:

"The walls and pavement were of marble. The roof of the principal dome was worked in mosaic and was intended to repre-

sent the Holy Trinity and Gospel Dispensation. The Father was denoted by words proceeding from a cloud; the Son by a Lamb, and the Holy Ghost by a Dove. There was also a cross issuing out of a halo of light, and around it were twelve doves symbolizing the twelve Apostles. A rock from which four streams gushed out, represented Jesus Christ and the four Evangelists. All these objects were further explained by verses inscribed on the cupola. Under the cupola was the High Altar, enshrining the ashes of some of the apostles, bodies of the martyrs, and a small piece of wood, said to be a chip of the true cross. The nave of the church was lofty and wide, and had two aisles supported by two rows of columns. Attached to each aisle were four chapels, which served for private prayer and meditation, or for burial places for persons of eminent sanctity. Near the altar there were two sacristies, that on the right hand was provided with books for those who wished to study and read the scriptures, that on the left was set apart for the officiating priests; and here the sacred vestments and vessels, and the eucharistic elements, and every thing necessary for divine service were kept. Churches in the time of Paulinus, as they do now, generally looked towards the east,* but Paulinus, instead of following the usual custom, turned the chancel-end towards the tomb of St. Felix. This mausoleum opened into the oratory of St. Felix, by three arcades and three doors, and the new church was made to communicate with the mausoleum by three corresponding arcades and doors; and these being all of trellis work, the people could not only pass, but could see through, from one sanctuary to the other, which had a very agreeable effect. It was some years before the whole of the fabric was finished, but when it was completed, it looked like a little town, surmounted by three cupolas, encompassed with walls, and comprising within its circuit a cathedral and monastic establishment, with every suitable convenience and decoration."

A picture in the Church of Nola is described

"As representing a cross, standing in the midst of a garden of flowers. At the foot of the cross, Christ was painted under the figure of a white lamb. The Holy Ghost hovered above him in the form of a dove, and the Father appeared from a cloud, crowning the Lamb. In another part of the picture, the eternal Judge was seen sitting on a lofty rock, and before his tribunal were a flock of goats, and a flock of lambs. The Good Shepherd rejects the goats, and stretches forth his right arm benigmantly towards the lambs. This picture, (adds Dr. Gilly,) reminds us of the twofold action in Raphael's celebrated Transfiguration."

* We think Dr. Gilly is mistaken, the basilicas were often heathen edifices purified and consecrated. The church of Tyre in Eusebius, looked the opposite way.

Specimens of private devotion occur in the following connexion. In St. Martin's monastery we are told,

"One was prostrate before a cross, another was on his knees, and another was standing with his arms folded and pressing a Relic to his heart."—p. 149.

Again, the eyes of another

"Were fixed on the holy symbol of his religion, while his left hand rested on a scull placed upon a small table; and his lips seemed to be repeating the well-known words, '*mea culpa, mea culpa, mea maxima culpa.*'"

Elsewhere :

"Vigilantius observed that the monk (St. Jerome) scarcely uttered a sentence, or gave him a direction without making the sign of the cross."—p. 237.

With the feelings which such acts betoken, it is not difficult to imagine the reverence with which the sacred wood of the True Cross, discovered some time before, was then regarded by Christians.

"St. Paulinus had a piece of the true cross, which he averred might be submitted to the flames without its being burnt."—p. 211.

"We have devised," wrote St. Paulinus to St. Sulpicius, "a suitable present for the consecration of the Church. The offering is a minute particle of the wood of the divine cross.....Accept a great gift in a small compass, and in the almost impalpable fragment of a little splinter, take to yourselves a defence for your present safety and a pledge of eternal salvation."—p. 58.

Indeed, we hardly know what characteristics of religious feeling and doctrine, since blasphemously called by Protestants, "*rags of Popery,*" and the like, do not find their prototype in the partial exhibition of antiquity which Dr. Gilly places before us. Besides the Devotion to the Saints, Pictures, Relics, and the Symbols of the Cross, we have mention in various places of Processions, Incense in Churches, Lights in day-time, Ecclesiastical Vestments, the Celibacy of the Clergy, the Tonsure, Sacred Medals, Pilgrimages, Vigils, Fasts, Prayers for the dead, the general principle of Esthetics, as it is now called, and above all the Mass, the adorable Sacrifice of Catholics.

"Processions were formed at Nola, the relics of the Saint were displayed, incense smoked, and lights burned."—p. 215.

The special reverence paid to the altar and the sacrifice there offered, is not passed over by our author. St. Paulinus after his ordination as priest, thus expressed himself:

"It appears to me, that I am now admitted into the holy place, and to the contemplation of the mysteries of God, and that I am henceforth to participate in *the spirit, the body and the glory of Christ.*"—p. 74.

Elsewhere Dr. Gilly, if we remember aright, calls the blessed Eucharist by the name of the Mass, in compliance with the language of the fourth century. And that it was a sacrifice he repeatedly shows in such quotations as the following of St. Jerome:

"Does the Bishop of Rome act amiss when he offers to the Lord sacrifices above the bones of those deceased men, Peter and Paul; and regards their tombs as the altars of Christ?"—p. 404.

And in this connexion we cannot omit to mention that special end of the Eucharist, intercession for the dead, to which he gives similar evidence.

"The reason added by Paulinus is a curious proof that prayers for the souls of the dead were offered up at this early period as a part of the priest's office, at the request of a benefactor to the Church. 'I have done this that he (the intended priest) may perform the obsequies in memory of my parents in the Lord's house.'"—p. 205, and 399.

And here in passing, we may also notice, for the sake of general readers, a very definite proof of the same practice, which St. Augustine incidentally furnishes in one of his Pelagian treatises. While he limits the proper application of the divine institution to the dead who had been baptized, which the Pelagians would have extended to the unbaptized, he sanctions the principle of his adversary, which was thus expressed by the latter: "In truth I believe that the priests of the Church ought to offer up for the dead continual oblations and sacrifices."

We have had a threefold object before us in our remarks upon "Vigilantius and his Times." It was proposed to certify the particular design of the author in its relation to the views of another party, and to the sense of the Catholic Church; to exhibit the result of his research into Christian antiquity; and lastly, to examine the logic and mora-

lity of his conclusions. The two first heads have already been in a way considered; the last still remains to be treated. Hitherto we may suppose the writer under certain restrictions, to have gone along with us in our remarks; since we have but attempted to show his professed polemical principles and the actual result of their operation. But be this as it may, we have now a different object in view; we have to determine why, upon the same data, our inferences are opposed to those of Dr. Gilly; or in a word, why his are false.

Dr. Gilly's conclusion from the survey of the fourth and fifth centuries, of which the preceding extracts are the land-marks, is, as we have seen, simple enough. It is merely that that period of ecclesiastical history is no authority with Christians. It is papistical, he would say, therefore it is unauthoritative. Mr. Palmer and the high Anglican divines reverse the formula: It is authoritative, therefore it is not papistical. We think the latter view is the more moral of the two; but the former the more wise and secure. We mean, that it is safer to say that facts are not referrible to certain laws and principles which in reason ought to influence belief and conduct, than to say that facts are not facts, are not what they are. Our author accordingly prudently gives to his protest against authority its widest application. He boldly and unreservedly espouses the cause of Vigilantius, whose singular privilege it is, that not a word of his sentiments and tenets is preserved but what is recorded by his opponents. We have already characterized this method, as the substitution of the negative for the positive evidence of history. It requires then our first consideration.

Without entering into details, it appears to us that there is this *primâ facie* objection to Dr. Gilly's method, that it implies a denial of Almighty God's Providence over the destinies of christianity, at least with regard to the first fifteen centuries. And here we must explain what we mean by Providence in this connexion. We believe then on the authority of Christ, his prophets, and his apostles, that to the Christian Church visible marks of an immediate direction of God, and of the presence of our Lord and the Holy Ghost, were promised and are secured, to which no other dispensation ever was entitled. This persuasion is founded upon such assurances as the following: Christ's parting words to his disciples, as the representatives of his

Church, were, "Behold I am with you all days, even to the consummation of the world." (Matt. xxviii.) It is impossible to restrict such a promise to the lapse of one generation. The same may be said of the solemn words, "I will ask the Father, and He shall give you another Paraclete, that he may abide with you for ever." (John xiv.) Again, Christ declared, "Upon this rock I will build my Church, and the gates of hell shall not prevail against it." (Matt. xvi.) In like manner St. Paul calls the Church, "the pillar and ground of the truth." (1 Tim. iii.) The Evangelical prophet, Isaias, is not less express. "This is my covenant with them, saith the Lord: my Spirit that is in thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." (lix.) These are mere specimens of the Gospel promises which abound in the Scriptures. And it is the fulfilment of them which we believe to be recorded in the history of the Catholic Church, which is accordingly a continual evidence of God's Providence over the destinies of Christianity. But beside these securities of continuance and soundness which are granted to the Christian religion by its Divine Founder, a principle of expansion was from the beginning implanted in its essence and institution. The religion of Christ was to be no sect or school preserved in its original entireness alone; it was a persuasion which was destined to extend itself necessarily and by the very virtue of its existence. It was distinguished in this respect from the Jewish Church, of which it was the offspring and successor. The religion of the Jews was essentially national, it was properly confined to one land. Hence the *Nations* (*Gentes*) was with them an emphatic term to denote those out of their Church. Far otherwise was it to be with Christ's institution. The very promise of its continuance was joined to the obligation of adopting the Nations, "Go and teach all nations." And St. Paul appealed to the Psalmist's words as a proof of this principle of extension: "Their sound hath gone forth into all the earth, and their words unto the end of the world." (Rom. x.) Our Saviour compared His kingdom "to a grain of mustard-seed, which is the least of all seeds; but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof." (Matt. xiii.)

The fulfilment then of this promise and prediction also, we believe to have been realized in its measure in the fortunes of the Catholic Church, as they are presented to us by history. And here again we have not only the fulfilment, but the evidence also of the fulfilment.

To refuse, therefore, the testimony which history affords of the fulfilment of the promises, and to substitute no other, is, for aught we see, a virtual denial of Christ's providence over His Church. At the same time we can hardly imagine any class of Protestants, except professed rationalists, who, apart from the application of the principle, would not concede, and even insist, that Christianity was endowed from the beginning with an expansive power. To state the matter nakedly, it would shock even Protestant ears to affirm that the religion of Christ was not destined to extend itself and embrace the world; that it was not essential to its existence that it should develop and conquer all other religions, that for many centuries it might remain stagnant and ineffectual, nay, even shrink back into itself and leave itself without external mark. Accordingly, when they must needs witness to the triumphs of Christianity, whether in argument with unbelievers, or for the elementary edification of the uninstructed, they are forced to appeal to the annals of the Church, as the exemplification of the victory. And this is the reason also that Dr. Gilly with others is obliged to call the Church the Church, though he brands it with apostacy. Again, it never seems to be disputed that St. Paul was carrying out the intentions of his divine Master when he endeavoured so unremittingly to establish the Faith in almost every part of the known world. And yet by a marvellous inconsistency it is pretended, that the seed which he laboured so strenuously to disseminate should take no root, but wither away as soon as it was sown. Surely St. Paul did not contemplate such a result. The very expression of a *foundation*, which he often uses, implies a contrary expectation. A foundation involves a superstructure; were it intended to remain such as it is, it were useless to lay it at all; it is no foundation, it is a mere temporary institution. So confident on the other hand was St. Paul, that where the foundation was laid the building would rise of necessity, that he even considered the presence of an apostle as needless. "We are God's coadjutors," he said, "you are God's husbandry, you are God's building.....I have laid the foundation, and

another buildeth thereon.....Other foundation can no man lay, but that which is laid, which is Christ Jesus.....I have planted, Apollo watered, but God gave the increase." (1 Cor. iii.) And elsewhere the same apostle says, "I have so preached this Gospel, not where Christ was named, lest I should build upon another man's foundation; but as it is written, They to whom He was not spoken of, shall see, and they that have not heard shall understand." (Rom. xv.)

If then the object of the Christian religion was such as we have described, and as all who call themselves Christians must allow, it is no idle imputation, we repeat it, to charge Dr. Gilly and those of his school, with a denial, unintentional doubtless, of Christ's providence in the fortunes of His divine religion. A few examples from his book will explain the allegation.

"To the day-break of the Reformation were *permitted* to shine forth, *from time to time, sparklings and glimmerings* of the light."—p. 481.

Vigilantius was instrumental "in *reviving* the primitive doctrines."—*Ibid.*

"The *apostacy of the professing Church* was in its full career at the end of the fourth century."—p. 467.

"Bishops and Presbyters used the engine that was in their hands to give a *retrograde motion* to the Church, and to carry it back into *paganism and materialism*."—p. 433.

The very existence of truth was known only by occasional "witnesses in sackcloth," such as Vigilantius, (p. 470.) and the "witnesses who have prophesied, clothed in sackcloth, during the ages of persecution from the earliest times of Christianity." (p. 482.)

Such was the miserable fate of our holy religion during fifteen centuries. Could Isaias have been inspired when he exultingly exclaimed: "Enlarge the place of thy tent, and stretch out the skins of thy tabernacles, spare not: lengthen thy cords, and strengthen thy stakes. For thou shalt pass on to the right hand and to the left: and thy seed shall inherit the Gentiles, and shall inhabit the desolate cities?" (Isaias liv.)

But in the most irrational theories reason will assert its claims. Thanks to God, the Catholic tradition also is so firmly rooted in the minds of men, by virtue of those same fifteen centuries, that the nicest ingenuity cannot entirely

reverse its decision. The Apostles' Creed is still very generally held as the standard of religion in Protestant countries; and it is that creed which has ever proclaimed the existence of a Catholic Church, as ever it has been the profession of the Christian world. The necessity, therefore, of some kind of continuity in the Church of Christ presents itself in spite of theory. It comes before the disputant in the shape of a misgiving. He feels that some elucidation of so prominent a point of doctrine is required; some answer, however meagre, must be at hand, to dismiss the unpleasant appeal to the past existence of Christianity. A few words, a few examples, will go a great way; but they must be said, they must be mentioned. Dr. Gilly consequently, on the track of Milner the historian, does attempt to show the connection of Protestantism:

"If we consent to Vigilantius being enrolled among heretics, what are we to say for ourselves? Such as his are the tenets for which the martyr-reformers of the English Church died at the stake, [indeed we think Ridley would have shrunk from the comparison; and Cranmer himself bows to the Fathers in the Bishops' Book,] and which our Liturgy and Articles set forth in the plainest language. [Yet one of the Articles seems to claim 'Hierome.'] Such as his are the tenets which have been proclaimed at various times, and in various places, from age to age—by Claude in Italy, in the ninth century; by Waldo in France, in the twelfth century; by Wycliffe in England, in the fourteenth century; by Huss in Bohemia, in the fifteenth century; by Luther in Germany, by Calvin in Switzerland, by Cranmer in England, by Knox in Scotland, in the sixteenth century."—*p.* 455.

Here we have a specimen of the catena of Dr. Gilly. But a chain, if we understand aright, consists in an unbroken line of links; the links of a chain to be such, must be connected. We are not prepared then for such leaps as are here proposed, from the fourth century to the ninth, from Vigilantius to Claude, and again to the twelfth. The enumeration sounds imposing, but the sole value of an enumeration on a point of this kind, is either that it should embrace every period, or that its very form should exclude a contrary hypothesis. Hence the Catholic requires and gives no enumeration, to prove the continuance of his Church; for the stages of its progression through eighteen centuries are imperceptible, blending all into each other, and defying calculation; as time itself is incalculable. No pomp of style can conceal the defect of Dr. Gilly's chain

of connexion in this its first condition. Besides, the author himself tells us that the Protestant truth required "to be *proclaimed* at various times and places." And again,

"An unbroken line of clergy and doctors of the visible Church, avowing similar opinions from generation to generation, *has not yet been satisfactorily traced*, because when power and literature were in the hands of the dominant but erring Church, the voices of remonstrants were silenced, and their writings suppressed."—p. 456.

And once he is forced to admit, "That the chain is still broken." (p. 325.)

We have before remarked the unreasonableness of taxing history to contribute what the nature of the case precludes. It is like the obligation laid upon the Israelites to furnish bricks without straw. But to be brief, is it not trifling with his readers' sense and feelings to talk of a continuity and chain, when upon the authority of various historians of different opinions, he informs them that,

"The heresy of Vigilantius was finally crushed by the Vandal invasion;"

"It had apparently *no continuance*;"

"The efforts of Vigilantius were utterly ineffective;"

"His protest, though calm and reasonable, died away;"

"The good Vigilantius deemed it right to retire from the conflict,—and his heresy gained so little ground that the interference of a council was not required to extinguish it;"

"To all appearances, the remonstrants who argued with Vigilantius were silenced; and no wonder."—pp. 479-480.*

If secrecy of belief is all that need form the Protestant chain, any thing may be supposed to have existed; nor can Catholics pretend to deny what is buried in the depths of silence; nay, they are willing to admit that there is an

* It is very remarkable, too, and shows how little echo the Protest of Vigilantius produced in the Church of his age, that we have no trace of a *single council held against his doctrines*. The clear conclusion is, that he had no followers, and was unable to form anything like a party. Contrast this with the Arian controversy, the Macedonian, the Nestorian, the Eutychian,—all of which, besides innumerable local councils, were successively the occasion of general councils. Even Pelagianism, though it regarded an abstruse and, so to speak, *unpractical* point, was debated in little less than twenty recorded councils, within a space of under thirty years. (412-440.) Is it not clear that a heterodoxy like that of Vigilantius, assailing, *not one point*, but *the whole system*, would have thrown the whole Church into a ferment, had it found anything like a party to support it? It is plain that he stood alone.

à priori reason for believing that sceptics and cavillers, in a word, bad men, have always existed; they cannot refuse such a chain as this to Protestants.

Groundless as this theory of Protestant consent is, still as we before observed, it bears witness to an important principle, the providential preservation and extension of the Church. The light in which the Bible is viewed by communities out of her pale, is a similar acknowledgment. We believe that it is a very general custom among them to regard the integrity of the Bible as a providential preservation; and some will even ground its authenticity on the necessity of a divine superintendence. If the historical question concerning the human instruments of the Divine protection is proposed, it is alleged that they contributed against their will and interest. But the principle remains the same. In default of individuals and the Church, the providence of God will be chained, as it were, to the preservation of a book. Far be it from us to deny the divine agency in the preservation of the Holy Scriptures; but surely it is no unfair inference, to conclude that the immortal souls for whom the Holy Scriptures were preserved, were the proper objects of God's providence. The subject, indeed, does not in matter of fact come before Catholics in this form; for they first assume the Spirit's direction over the Church, and the integrity, with all other marks, of the Holy Scriptures, are but consequences of that persuasion. Yet in argument it is reasonable to conclude that if the Scriptures were preserved in and by the Church during so many centuries, the Church herself was the immediate object of God's care and protection.

To sum up these considerations on the general character of ecclesiastical history, the fortunes of the Church therein recorded bear the same relation to us, as the vicissitudes of the children of Israel bore to the Jews who came after them. The sole difference, perhaps is, that the latter were related by inspired writers, and the former have been left to human testimony. But even here the Holy Spirit which directed the definitions of Faith in the successive ages of the Church, seems to give a character different, but yet analogous, to inspiration, to parts of ecclesiastical history. We look upon our Martyrs and Confessors, as the Jews looked upon Abel, Jeremias, David, and Elias. The prophets and men of God in the Old Law have been suc-

ceeded by the Doctors and Lights of the Church. The worldly triumphs of heresy remind us of the successes of Baal. The oppressive hand of kings and emperors stands out as the profane violence of Achab and Manasses. No diminution of honour and privileges, no withdrawal of the Divine Presence, we believe, has been the consequence of the evangelical covenant. Rather, "*De plenitudine ejus nos omnes accepimus, et gratiam pro gratia.*" A pillar of fire went before the Israelites to conduct them through the wilderness, and a similar beacon is raised on high for us in the See of St. Peter, to whom it was declared, "I have prayed for thee that thy faith fail not—strengthen thy brethren." The glory of the Shechinah filled the Holy of Holies in the ancient Temple, unto which the High Priest alone might approach. But we can claim the Divine presence in a Sacrament of Mystery, which all men may contemplate, and before which angels and men fall on their faces exclaiming, *Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth*. The law gave its last instruction, as the schoolmaster to the Gospel, when the Star of the East led the enquiring proselytes out of Jerusalem the seat of the divine oracles, towards the angel of the New Testament in Bethlehem; and lo! she who is emphatically called *Stella Matutina*, is ever shedding the rays of her glory upon the wayfaring Spouse of her Son.

We are thus led to consider in the last place those peculiar signs of the Divine presence in the Church, which are direct evidences to the spiritual nature of man. The marks of the Church hitherto presented, may in some sense be regarded as external, and through the produce of an internal principle, yet not the principle itself. They betoken an inward life to Catholics, but they afford no proof to those who reject them. But sanctity and devotion are things in themselves, which the natural sense of man associates with a divine influence, and the similitude even of which raises a religion above infidelity, and indeed constitutes a religion; though the reality belongs properly to the sole Church of Christ, which is His Body. Now it is clear that the tenets of Dr. Gilly impose on him the obligation to refuse the marks of genuine piety to the maintainers and representatives of that Catholic system which he endeavours to expose. And yet we will draw our evidence from the pages of his own work. First, however, let us verify the proper view of the author, whereby we shall have

occasion also to remove an important objection which he proposes.

The state of religion in the fifth century is thus described according to his prejudiced view :

“ At this crisis, very different was the conduct of various professors of Christianity and ministers of the Gospel. Some of the latter, disgusted by the general depravity, desirous of flying from the contagion of evil, or alarmed for their personal safety, had deserted their parochial charges, and betaken themselves to the monasteries. Others had become negligent and careless, and were absorbed in the common vortex of iniquity. Many of the laics, who were religiously disposed, but who had no spiritual guidance to keep them in the right way, separated themselves from their domestic and social ties, put away their wives, abandoned their children, and professing a new kind of abstinence, occasioned *great scandal (!)* to the name of Christianity. Abandonment of some sort seemed to be the universal infatuation. The licentious, and they who cared nothing about religion, were given over to work all uncleanness with greediness. The pious were not satisfied with the precepts of the law and the Gospel, but tried to find out for themselves a more perfect way, and sought new means of propitiating the Divine wrath, of gaining for themselves supernatural protectors, and of appeasing a God, *who, as they were taught to believe, was not satisfied with the sacrifice of his only-begotten Son.* The uncontradicted accounts of Salvian, a priest of Aquitain, who wrote soon after the dreadful catastrophe [he means the barbarian invasion] had taken place, of which the distant sound of the Gallic trumpet was soon the alarm, give a graphic picture of the lovely aspect of the country, contrasted with the deplorable state of public morals.”

Dr. Gilly then proceeds to quote from Salvian. A few remarks therefore upon that writer's testimony are here required; inasmuch as, if he were found to afford real countenance to the preceding description, the exhibition of its counterpart would be materially affected.

When the invasion of Gaul took place, after which event Salvian wrote, scarcely a hundred years had elapsed since the Roman Empire had espoused the cause of the Church. Up to this last mentioned circumstance, Christianity had been regarded as a sect, one indeed, as Eusebius tells us, which was almost universally gaining the affections of the people, but still a sect in law. The Diocletian persecution came, to thin and to sift at the same time the ranks of the Cross. The remnant of Christians issued from the trial purified and disciplined. Suddenly a wonderful change

occurred. The Imperial Court became Christian, and the whole world assumed the badge of the Church, and Paganism fell into the minority and became the proscribed sect. The Church had never been composed of the mere elect, from the first bad intentions had mingled with the outward profession of faith. But, by comparison, during the reign of persecution the Church was composed of tried spirits and genuine children. Now when the restraints of the legislation were at an end, men of all descriptions thronged into the arms of the Church. Whatever were the various characters of individuals, in this one thing they all agreed, "Let us be thy sheep, let us be Christ's people." At this juncture, what course was the Church to have followed? Ought she to have said, "You shall not be mine; your overtures have no claim upon me; first prove yourselves to be christians in deed, and then you shall become christians by adoption and sacramental grace; prepare all, and then I will accept you; it is not my office to forestall your exertions?" Was this to be the language of the Spouse of Christ, who came to call sinners to repentance; who eat and drank with publicans and sinners; who suffered the despised Magdalen to wash his feet? Was this to be the rule of the successors of those who were bid compel men to come in, that the house of God might be full; who desired that even their judges might be even as themselves except their bonds; who made themselves every thing unto all men, that so they might gain some? Was it thus that St. Francis Xavier gathered the lost sheep of India into the fold of Jesus Christ; he who baptized ten thousand in a day; who even rejoiced in the wickedness of a city and people, that their conversion might redound to the glory of the Lord? And St. Augustine what would he have said, if sanctification was to be accomplished by heathenism, and the mere form of admission bestowed by the Church, when his great task was to dissipate the philosophical delusion that by morality and the appearance of piety, men might save themselves without the sacraments of the Church which give, restore and sustain life? And yet to this position we cannot but think Dr. Gilly is driven in parts of his book, whatever caution he may show in the expression.

"The prevailing want of true Christian feeling among many professing Christians, must be attributed to the too great readiness

which was now displayed to receive catechumens into the Church before they had given satisfactory proof of their belief."—*p.* 40.

"The apostasy was exhibited in the admission of profligate and irreligious persons into the ranks of the Cross, who were received on worldly motives, because of their wealth and influence, when they were notoriously defective in repentance and faith, and gave no earnest of the conversion of their hearts; in the corruption of the holy sacraments, by exalting the symbol at the expense of the thing signified, and by treating the sacred rites as if they contained charms and amulets of infallible potency, inseparable from the outward administration."—*p.* 467.

"A really faithful and believing servant of Jesus Christ would not think it desirable to admit ignorant and bigoted recruits, whom nothing but a show of miracles could add to the Church."—*p.* 444.

The Church thought very differently. While she used due means to befit her catechumens for their solemn admission, she rejected none. Her first corporate act was to admit three thousand on their simple word.

It is not reasonable then to attribute to the Church the subsequent misbehaviour of her members, to whatever excess it may have been carried. And while we readily admit the truth of the deplorable picture which Dr. Gilly presents on the authority of Salvian, a picture which we think in its real application can scarcely be exaggerated; yet we are certain that he altogether mistakes the drift and foundation of Salvian's strong language. Salvian was writing to Catholics, and describing the dark side of their condition, without fear of being misunderstood concerning the value of their christian profession. He was as one of them stimulating them to repentance and religion. Dr. Gilly echoes the sentiments of the author of "Ancient Christianity" when the latter observes that "no single indication does Salvian furnish of the existence around him, or anywhere within his knowledge, of domestic spirituality and peace; nothing like that which, thank God, adorns and blesses thousands and tens of thousands of British homes." But we question whether the same impression would be left some centuries hence by the perusal of Mr. Bosanquet's work on the moral condition of England, or by Lord Ashley's reports. Now Salvian's treatise, *De Gubernatione Dei*, different as it is in character, is at least in this one respect somewhat similar. It is, so to say, an *ex parte* statement, not disingenuous, but

economical, to improve one aspect of society by the isolated picture of its defects. Not that Salvian does not also allude to the other aspect, and that in unequivocal terms of commendation, as Dr. Gilly is forced to admit, (p. 370,) but he dwells not upon it, that the persons whom he addresses may not shift the charge from themselves, or plead excuse from the virtues and holiness of others.

Again, the visible Church was composed then, as it is now, of a few holy men, and a multitude of indifferent and wicked. The governing powers of the Church justly refrained from excommunicating whole nations on this account. They exerted themselves to stem the tide of licentiousness, and committed to the scourges of God, then so destructive, the punishment of the reprobate. It was better that, bad as men were, they should remain where they were, than add heresy, idolatry, polytheism, or atheism to their other sins. Great as was the scandal to the Church, while they outwardly submitted to her doctrines, she might hope to reclaim them through the ministry of her priests, and virtue of her Sacraments. Such was the burden of Salvian's appeal. He stood with the good in all parts of Christendom, and in their name and with their countenance, denounced the wickedness of an opposite class of men. His picture then is restricted to those whom he addresses. He throws no blame on the Church or her worthy children. He does not draw out a philosophical comparison, or a political table of statistics. He is not addressing enemies of the Church, for then would his tone be different. He is preaching to sinners, but to Catholics in the midst of their sins.

Once more; for the subject is become important from the unfair inferences to which it has been rendered obnoxious of late in different quarters. The promises which were made to the Church that the Holy Spirit should ever reside in it, that Christ Himself should be with it to the end of time, that the faith of Peter should never fail, and the gates of Hell not prevail against it, have never been understood to apply to the general conduct of men within the Church, fluctuating as that conduct has been, and always must be. It need scarcely be observed that the real scope of the promises was to secure to the Church a continual fountain of grace and truth, to preserve its doctrines ever entire, and its constitution and hierarchy visible and complete. It seems indeed necessary for the pre-

servation of such privileges that some few there should always be to profit by them and to be the channels and instruments of them ; that there should ever be the seven thousand who bow not in heart to Baal, to carry out the blessed dispensation ; and in matter of fact the most corrupt times of ecclesiastical history have never been deprived of such internal notes. But that the multitude of Christians should always present the same unvarying characters of holiness and zeal, and the practice of the Church never need reform: this was never expected from the intention of the evangelical promises. In a word, the Church has never had to reform her doctrine, but the reform of the hearts and practice of her children has been her endeavour from the beginning, and more particularly when prosperity has superinduced negligence, such as the end of the fourth century exhibited. This is precisely the principle and aim of Salvian. As his picture of the morals of Gaul and Africa was not intended to preclude the genuine effects of the Church's spirit upon the elect, still less was it meant to disparage the divinity of that institution of which he was a priest, or to throw a doubt upon the benefits of the doctrines and sacraments with their manifold developments, which were sanctioned by authority. Salvian, who was not writing for Dr. Gilly or Mr. Taylor, makes even use of the Catholic belief of his readers as an argument, not forsooth to reject their orthodoxy because of their profligacy, but to reform their lives because of their orthodoxy. There is heretical living as well as heretical doctrine. You disdain justly, he says, the latter ; do not at the risk of your souls adopt the former. "What can the prerogatives of a religious name avail us, what the profession of Catholics and Believers, and the contempt in which we hold the heretical creed of the Goths and Vandals, when we ourselves live in heretical profligacy?" (B. vii.) If such a mode of address be denied the Catholic preacher, lest he should seem to prove that piety is not the natural produce of the true Church, then there is an end of expostulation. St. Francis Xavier reproached the Portuguese with leading in India lives worse than those of the Pagans themselves ; did he on that account prove that Christianity was no better than Paganism ? did he deny another aspect of the religion of which he was so blessed an example ? It is affirmed that the Indians at this day are prevented from becoming proselytes to the Anglican

Establishment from the scandalous lives of professing members of that institution. Would it be just thence to infer that Buddhism is better than Protestantism, or that in India there are no zealous and sincere ministers and disciples of the Anglican Church? We are not so unjust.

Having removed the general imputation which the testimony of Salvian was supposed to authorize, we think we shall have proved how capable of defence is the Church of the Fathers, if finally we can show from Dr. Gilly's own work, that those very persons whom he considers as the types of the errors of their time were remarkable both for holiness and for enlightened understanding. It had been a task beyond the power of theoretical consistency to dwell long upon the lives of the ancient Saints and uniformly to refuse them the tokens of real sanctity. Magnified and extolled as are the merits of Vigilantius, yet they approach not to the shadows of the injured St. Martin, St. Paulinus, St. Jerome, St. Sulpicius. There is a field of admiration and praise for the latter which never seems to end; it expands as it is entered. New themes of wonder present themselves at every step. The feelings are exalted by the very associations of their presence in the world; every thing around them becomes hallowed; their actions have an echo through the lapse of centuries; each has stamped a mark upon the destinies of the Church; the ideal of human attainments is reached or surpassed; the power of grace is seen to triumph where human resolution and energy must fail. Such impressions as these seem to reach at times even the prejudiced heart of Dr. Gilly. But when Vigilantius becomes the subject of panegyric, the train of thought is ever diverting from its end and wandering into other topics. The extent of praise is apology; qualities are to be imagined when not recorded; defects are to be dignified by system and purpose, or explained by necessity. The little that remains is at best common-place, which adds no honour to the circumstances of its appearance, but pleads sufferance from the good which was external to it.

A period of the youth of St. Martin is thus described by the writer.

"During the whole time that Martin continued in the army, the beauty of Christian holiness shone forth in his life and conversation. He was kind and forbearing towards his comrades, while he refused to join in any of their polluting amusements and customs ;

and he secured their affections by acts of self-denial and generosity, of which they felt the benefit, although they could not understand the motive. His patience and humility were said to be beyond all human imitation. By the exercise of extreme frugality, he was able to save enough out of his pay to feed the hungry, and to clothe the naked, and to relieve those who run into debt from their embarrassments. When his military life was at an end, Martin took a journey into his native country for the conversion of his parents, and exposed himself to the resentment of the Arians by vindicating the doctrine of the Holy Trinity. He was banished from the land, after having been nearly scourged to death by the Arians."—*p. 18.*

But St. Paulinus and St. Sulpicius, as being perhaps the better known to Dr. Gilly, in spite of their alleged bigotry and superstition, forcibly and irresistibly extort from him the acknowledgment of their singular virtues and piety.

"It was impossible not to entertain the deepest love and veneration for such men. We feel the spell ourselves, even while we are dwelling on their faults, and tracing the unhappy consequences of their errors," &c.—*p. 192.*

Had St. Sulpicius but lived to the world, he would have been perfect.

"Had he mixed more with men, and carried his many virtues into public life, what a beautiful form of Christianity would he have exhibited in his own person! and how he would have enlarged his own mind [!] and corrected his confined notions, while he improved those of his associates! Had such a man as he is described to have been, moved occasionally from the bosom of a peaceful and religious family into the midst of society, how he would have rebuked vice and encouraged virtue!"—*p. 50.*

Nay, a laudable ambition would have improved St. Paulinus also, who had sold all and given to the poor.

"Had Paulinus mixed with general society, and made his charities and his devotions part of the business of his life, while he was taking his share in the public duties of the senator and the land-owner, and the guardian of a great number of dependants, he might have been happy."—*p. 209.* See also *p. 141.*

We think that St. Paulinus and his contemporaries judged better of Gospel perfection. And without quoting a letter of St. Augustine in which this Father tells us that St. Paulinus and St. Therasia were the edification of all

Christendom, we are content to abide by the self-evident narrative of facts furnished by Dr. Gilly himself.

"In the year 394, Paulinus carried his long-cherished design into execution, and bidding a final adieu to all mundane things, established himself at Nola in Campania, with the determination of making it his abode for the rest of his life. Therasia, his chaste and devoted wife, accompanied him, but they had long since ceased to think of each other except as brother and sister, and in this relation they dwelt together, vying who should most faithfully enact the part of a servant of the Lord in prayer and supplications, in hospitality and almsgiving. Night and day they had their express hours for acts of devotion, and they endeavoured to fulfil every claim of charity to the very letter of scriptural admonitions. They washed the feet of pilgrims, and beggars, and wayfaring men; every traveller, whose road lay near their habitation, was at liberty to make the hospice at Nola his resting-place and house of refreshment; they provided granaries of corn, not only for the poor of the immediate neighbourhood, but of those also who were at a distance; they prepared decent clothing for the naked, and change of raiment for such as required them. Besides all this, money was laid out to enable insolvents to pay their debts, and to redeem captives from slavery. In fact, so boundless was their generosity, that abundant as were the means of Paulinus to meet the legitimate demands of charity, these means failed before the lavish expenditure which he imposed upon himself. He was so reduced at one time as to be unable to buy salt; and an anecdote is told of his having no money left to relieve a petitioner, until an unexpected supply came to the replenishment of his coffers. Here, then, was the man of consular dignity, who had lived amidst the choicest society of Rome and of the provincial capitals; and his wife, who had been nursed and educated in all the luxuries of that luxurious age, excluding themselves from the enjoyments to which they had been accustomed, and ministering to the wants of the indigent and squalid with their own hands; and denying themselves that they might clothe the naked, and feed the hungry, and visit those who were sick and in prison."—p. 77.*

On the other hand, it is curious to observe the awkward effect which the figure of *Vigilantius* produces, notwithstanding the art and colouring of the writer, in the midst of the Saints who are employed to give it relief. Thus we

* Our limits again will not allow us to extend these proofs of intrinsic holiness. But we would specially refer to pp. 196 et seq. for evidences of the extraordinary, indeed almost incredible, familiarity with Holy Scripture evinced by these men, whom Dr. Gilly accuses as the corrupters of Christianity. Their "Roman superstition" can hardly be regarded as the growth of ignorance of Scripture, or unfamiliarity with its letter as well as its spirit.

have seen a hideous pattern of tapestry in the middle of a rich ground-work; or a daub of the painter enchased in a golden frame. The author himself feels conscious of the contrast.

"I can only gather here and there a stray flower, wherewith to weave a garland for Vigilantius."—*p.* 371.

At the same time, to avoid total silence, it was necessary to reveal the unfavourable aspect of the Reformer, with the caution to attribute its ungainliness to the design of his opponent. St. Jerome, the informer, relates that Vigilantius was "an innkeeper of Calagurris," a village situated near the Pyrenees. "It was in keeping," he says, "with his pedigree, that he who was the offspring of a rabble rout of robbers, should pillage the Church of God."* (pp. 390, 394.) "From his childhood he had learned another trade, (i. e. not theology,) he had been accustomed to another kind of training. The same individual could not examine both gold coins and the Scriptures; both sip wines and understand the Apostles and Prophets." (p. 347.) His very appearance was against him, "an ever-rubicund face, frothy lips, and unbridled railing." (p. 410.) An incident moreover occurred almost under the eyes of St. Jerome, from which he seems to have considered Vigilantius as open to the charge of inebriety, showing that the epithets, "tipsy and nodding," were not random words. (pp. 304, 396.) "He was moreover unskilled in speaking and devoid of information, and so unpolished in elocution, that he could not defend even truth itself." (p. 393.) And perhaps a great proof of his ignorance was evinced in the interpretation which he hazarded on the second chapter of Daniel. "The mountain," he said, "mentioned in Daniel, from which the stone was cut without hands, is the devil, and the stone is Christ, because having assumed a body from Adam, who formerly had adhered to the devil by sin, he was born of the Virgin, that he might separate man from the mountain, that is, from the devil." (p. 358.) In this connexion St. Jerome calls Vigilantius an Origenist. Elsewhere he is likened to Jovinian, a heretic who, some years before, had been condemned by the Pope; (p. 390.) and again to Basilides, a Gnostic heresiarch of the Ante-Nicene times, (p. 406.) and also

* The translation is by Dr. Gilly.

to Eunomius and Cain, notorious innovators. (p. 405.) After the fashion of all originators of error, he attempted to unite the poison of his heresy with the Catholic faith. (p. 390.) More than once he reminds us of Pelagius and his disciple Julian. Pelagius was also reproached with his sensual deportment and appearance. Julian, if any, had his share of the Rationalism of Vigilantius; and though he was much more learned and much more acute, yet he had the same abhorrence of continency, and the same practical common sense, with as little spirituality. We do not quarrel with Dr. Gilly for terming Vigilantius "sober-minded," "the reverse of what may be called visionary," (p. 438.) or for commending "his sensible way of showing the absurdity of a (Catholic) practice." (p. 439.) We only deny that this suffices to make a perfect character. We are willing to allow that he was "a premature Protestant," (p. 462.) but do not see what that proves. And we think he would have served the Protestant cause better by not appealing to an apocryphal book of Esdras. (p. 400.)

The only points, then, which we can collect from Dr. Gilly's work as tending at all to raise our estimation of Vigilantius, (for the merits of his cause are not in question,) are, first, that he was born in a mountainous country under the influence of a pure air,—a qualification which we must admit on the author's assertion.

"A mountaineer has many advantages over the inhabitant of a crowded city. He inhales a pure and invigorating air; he has magnificent and inspiring objects perpetually before him; he is invited to range amongst solitudes, and to commune with his own heart amidst those majestic features of nature, which declare the glory of God and the insignificance of man," &c.—p. 126.

In the second place he had read the Scriptures; but to what profit we have already seen.

Lastly, "he sung psalms, and cultivated sacred music." (p. 424.) But St. Jerome thought it was a profanation "to hear the songs of David, and Iduthun, and Asaph, and the sons of Chore, only in the midst of feasting." (p. 391.) And we are too strongly reminded of the poet Clement Marot, who wrote and sang his Protestant psalms in the liberal and profligate court of Francis I., to be much influenced by such evidence. Besides, Arius also made and sang hymns.

If the general view of Dr. Gilly's work, which has been given in the preceding pages, be correct, the inference which we are entitled to draw from it, is, not properly that the school of the author is erroneous, or that his own religious tenets are unfounded, but that they find no support in the history of Christianity, and that the whole work itself, however able and entertaining in its structure, is at bottom a clear proof of the impossibility of a defence, even negative, of Lutheran Protestantism by ecclesiastical history. The original standards of appeal with Dr. Gilly, namely, reason and the Bible, remain to a certain point, as standards, untouched; and it does not fall within our province to impugn him in these, although the denial of the fulfilment of prophecy and Christ's promises, to which we have drawn the attention of the reader, is a strong presumption against the solidity of his Biblical proofs. His book is an historical work, and was to be treated as such. At the same time, if we look at things in the abstract, so important is the argument from probability in all moral and religious questions, that a strong antecedent proof against the validity of the proper grounds of his tenets is presented in the unequivocal and consentient disagreement of history. Testimony and circumstantial evidence are among the chief principles of probability; and though it is often expedient to remove them from consideration, yet no one in reality ever builds his persuasion upon pure reason alone, or individual notions of right and wrong, true or false, for the plain reason, that man, as a social being, is dependant in almost everything upon external information, and that his interest is to adapt his ideas to the belief of mankind and to the dispensation, in all its bearings, in which by creation he has become an actor. And in matter of fact we do not believe that any serious Protestant could exclude an inward distrust of that creed which he has been taught, were he assured, and could he rightly understand, that it had had its origin in the fifteenth century. It is something so contrary to the notion of Christianity, that it should be taught for the first time since Christ and his apostles, at an epoch fifteen hundred years removed from their time, that no private interpretation of Scripture could destroy the force of an argument so practical. And yet to this does the question ultimately come. On the other hand, with regard to Catholics, who, perhaps, are the most likely to look into these pages,

though they are not directly addressed to them, it is doubtless a source of the deepest satisfaction that, in addition to the firm principles which are built upon the doctrines of the Holy Scriptures, exhibited in their due relation and connexion by an ever living and visible authority, they should be supplied with the unanimous consent of history; and instead of being left to the internal evidences alone of a Divine Faith, great and convincing as these are, they should be furnished with the most triumphant external marks of the fulfilment of those blessed promises, which were vouchsafed to them by their Founder and Master.

ART. IV.—1. *The Motives to Industry in the Study of Medicine; an Address delivered at Saint Bartholomew's Hospital, on Thursday, Oct. 1, 1846.* By JAMES PAGET, F. R. C. S. Warden of the College, and Lecturer on Physiology in the Hospital. London: 1846.

2.—*Reports on the Progress of Human Anatomy and Physiology, for the years 1841-2, 1842-3, 1843-4, 1844-5.* By JAMES PAGET, Lecturer on Physiology at Saint Bartholomew's Hospital, &c. London.

3.—*Records of Harvey, in Extracts from the Journals of the Royal Hospital of Saint Bartholomew, with notes.* By JAMES PAGET, &c. London: 1846.

WELL were it for the Schools of Medicine in England, if they all possessed a Warden and a Professor such as the highly-gifted author of the address, with which the winter session of this year was opened, as St. Bartholomew's Hospital. That venerable institution owes its origin to a poor monk, Rahere, who in the time of Henry II. was directed by the Saint whose name it bears, to undertake the foundation of a Hospital. The altar-tomb raised to his memory, with the recumbent figure of a monk on the slab, may still be seen in the ancient and, alas! desecrated church of St. Bartholomew the Greater. Another of wicked memory, has claimed the credit of being its second founder, and his arms, if we remember right, are set side by side with those of Rahere in a window of the church which stands within the hospital gates. But

Rahere is not forgotten, and it is singular that the wards of the hospital, which are shown to strangers in preference to any other, bear the names of the christian virtue "Hope" and "Rahere."

In the time of Abernethy, a School of Medicine was attached to the Hospital; and within the last few years contiguous houses have been included within the Hospital enclosure, and a college founded, of which Mr. Paget is the warden. The good which has resulted from this arrangement is incalculable: young men sent from the country to complete their medical education in London, find here a protection against the dangers of their new position, over and above the *professional* advantage of being within hearing of any occurrence, in the way of accident or operation, at which it would be for their improvement to be present. We speak as eye-witnesses of facts, we have seen the working of the new system at St. Bartholomew's, and we have no hesitation in affirming that (setting aside affectionate reminiscences) had we again to choose a School of Medicine for ourselves or to recommend one to others, St. Bartholomew's Hospital and College would have the preference.

The address delivered by Mr. Paget is earnest and impressive, full of the germs of high and noble thoughts. Witness his expression on the subject of Natural Theology: after remarking that it belongs to the medical student to be daily holding converse with all that is most beautiful in the works of God, "I do not mean," he continues, "that we should always be on the look out for evidences, as they are called, of this or that admitted truth, and then by the dry and unfruitful path of natural theology, should try to attain to an opinion, hardly to be called belief, of that which, on far better evidence, we may be sure of. This cannot be called a privilege to a christian man." Sentiment most *true*, wherever found and by whomsoever uttered, but *real* only in the mouth of a Catholic: not that Mr. Paget does not hold it to be real when pronounced by himself,—no one will accuse Mr. Paget of unreality,—but that it is in reality a sentiment consistent only with Catholicism. For what is the "better evidence," on which the truths, alluded to by Mr. Paget, as held by Protestants, rest? Precisely the evidence on which a bygone physiology rested and which Mr. Paget now rejects: a *stunted Tradition*. A man, say, is *born* a

Protestant and he continues one; this is one ground on which his religion rests; and the same may be said of the Catholic: he professes to prove his religion from *Holy Scripture*, this is another ground, and the Catholic has the same, only with advantage: finally, some few Protestants, appeal to Tradition, and here lies their grievous fallacy: they appeal to an authority and then arbitrarily define the limits of the authority to which they appeal: "doubtless," they will say, "Christ has promised infallibility to his Church, for *the gates of hell shall not prevail against it*,"* and it is *the pillar and ground of the truth*,† and he has declared that he will be with it *all days even to the consummation of the world*,"‡ but still their actions say, "the Church was infallible so long only as it forebore to condemn the denial of what we deny, and when it insisted upon the confession of doctrines distasteful to us, it ceased to be the church, and so ceased to be our teacher." Is not this to appeal to a *stunted tradition*? and a practical denial of the inherent life of the Church, which has fitted it for all times and all circumstances? And therefore, is it not denying to the Church the very thing which the physiologist claims as a perfection of his own science? "Study," says Mr. Paget, "your profession in a scientific spirit, and educate yourselves to that closeness of thought and argument in it, which is encouraged by its increasing connexion with the exact sciences." And is this aspiration after assimilating the seen to the unseen, the projection of truth to its prototype in the divine mind, the connexion of the faith as given to man with the "exact" and the unchangeable knowledge which has its origin in God; or again, the realization of the oneness of the church on earth with the church in heaven, and the intercommunion of its members;—all which points are analogous to the reduction of *mixed science to exact*, and wrought out by the philosophy of Catholicism, as prompted and illuminated by the Divine Spirit; is all this to be denied to religion, the mistress and end of all sciences? and are its vigorous energies for growth and expansion to be all stunted and crushed? What should we say to the physiologist who clung to the truths known to the father of medicine,—truths which of course by implication con-

* St. Matt. xvi.

† 1 Tim. iii.

‡ St. Matt. ult.

tained the latest results of modern enquiry, (reported so admirably by Mr. Paget,)—and rejected the accumulated stores of physiological knowledge, deduced by rightly applied reason and tested by experiment? And what is to be said of the theologian who acts no otherwise, and rejects the inferences of a divine logic, tested by the experience of saints? Protestantism is guilty of this error, and has brought obloquy on religion: and it is this very crime of Protestantism which has exalted “evidences of natural theology” to the undue position they hold in Protestant countries.

Throughout his address, Mr. Paget is speaking under constraint: he would fain emancipate himself from the trammels of his system, but he cannot: he is hampered on every side: he is tongue-tied. And Protestantism *does* hamper the energies of the soul and smother the utterance of the tongue. The eagle-eye (and we are hardly using a metaphor) *would* gaze on the sun of truth, but it is hood-winked and cannot pierce the veil which a narrow religion has interposed between it and the fount of light. *Cum talis sis, utinam noster esses!*

It is our intention to enter somewhat at length into the subject of physiology which we have thus connected with a man who promises to be one of its brightest ornaments. He has already done much both in the way of oral instruction and through his invaluable “Reports,” which record the progress of the science in successive years from 1841. Much that we may say will have been derived from his labours, and we hope that he will allow this general acknowledgment to supersede the constant repetition which our obligations to him would otherwise necessarily involve.

The Church is so much occupied with the care of man as a moral and religious being, that the study of external nature, and of man as part of it, has been comparatively little pursued by her most faithful children. The time indeed once was when the whole circuit of science, moral and physical, lay within the grasp of a single mind. Now, however, it is a great thing for a man who seeks excellence in any one study even to understand the language of other sciences. Sciences have at once progressed and multiplied. New instruments have been discovered, the telescope has extended our view into space untraversed

before by the human eye, and the microscope still more recently has unfolded wonders, if possible, still more astonishing in our nearer neighbourhood and in our own frame. And he that has proceeded furthest in the study which he has chosen, feels that he is only on its threshold, and that a student of a few years hence will look back upon his labours as the strivings of a child. And thus it is that each science has become a world in itself: and men live in different worlds: the knowledge of Human Physiology possessed by the comparative anatomist, has not advanced beyond the point at which it stood at the time he heard the lectures of his pupilage, because he has been too much engrossed with his peculiar branch of study to keep pace with the progress of any other. And if it be so in cognate sciences, much more in sciences whose connexion is more remote: how many lawyers have heard of the science of *Histology*? How many divines have heard even of the names of men who are most looked up to in natural science? It must needs be so; and in some branches of knowledge the fact realizes itself more than in others. History, for example, must, from the nature of the case, be adding to its facts every day, both in point of extent of territory, as civilization gradually spreads into barren wastes, and in duration of time: the former is physically limited by the earth's surface: to the latter we see no limit; only, as physiology proves that to every thing that exists a certain natural term is given, so the divine decrees may determine the limit of *extension* to be the same with the limit of *duration*: or, again, as pathology proves that causes, moral or external, or both, may hasten the decay of whatever has being, so the divine decrees may coincide with the destructive influence (if so be) of a comet, and both the one and the other with the moment when the cup of iniquity is full and the number of the elect shall have equalled the number of the fallen angels and filled their vacant places.

Is it not so with the Faith itself? What need of learned divines when truth fell from the lips of very Truth, and the mysteries of the kingdom were lisp'd by hoary age in terms as simple as they were sung by babes and sucklings. The rude and prying eye and the uncontrolled tongue were checked between the Day of Pentecost and the Baptism of Simon Magus: there abode a consciousness of the unseen Divine Presence of the Holy Spirit after the visi-

ble presence of God with man had been withdrawn, and the faithful were happy in the doctrine and fellowship of those who had seen the Lord, in the celebration of the holy mysteries and in common prayers. How different did the aspect of things soon become ! Nicolaitans, Gnostics, Hymenæus, and Philetus, were the means permitted by Divine Providence to render the Church (if one may so speak) conscious of the treasures she possessed : she was like a christened infant, innocent and pure, with faith unquestioning ; like the happy ecstática, she was absorbed in the contemplation of God, as he had revealed himself to her ; she did not turn her eyes upon herself or criticise the words, which expressed imperfectly, as all words must do, the truths she fed on, or scrutinized their image as projected on her mind, and projected imperfectly, because the truths were infinite and the recipient was finite. This was left for unfaithful children, and as the human body grows to perfection through contending influences, heat and cold, light and darkness, disorganization and repair, so was the Church nurtured in its infancy, childhood, and youth : persecution from without contributed its safeguard against declension in morality, and heresy within, its stimulus to the elaboration of that wonderful system of doctrine which now expresses in words the Church's *consciousness* of the truths she held from the beginning. We have spoken of the Church's infancy, childhood, and youth, why do we not go on to speak of her decrepitude and decay ? Does not physiology and the world around tell of this as happening to all things ? They do ; and it may be that in all which is not essential to her as the Spouse of Christ, the Church may share the fate of earthly things : the human body of her Lord was sensible of fatigue and pain, and his human soul of sorrow even unto death, and his whole manhood was subjected to the will of his enemies : is it strange then that the wickedness or the rebellion of her children should prevent her from exercising in fact, the authority to which she is by her character entitled ? that Gregory VII. should be able to exact what Gregory XVI. could not ? it is *their* loss and not hers, that kingdoms once devoted to her have now renounced their allegiance, and if the worst befall her, it cannot be so bad as that to which her Lord submitted ; and should the worst befall her, it will only be the signal of her exaltation as it was of his. He died and rose

again, and so will she: she will put off that, which in its nature is liable to corruption, and continue for ever arrayed in the righteousness of the saints in the vision of God. Nor will this be, as appears at first sight, contrary to analogy even of the physical sciences; for in these we distinguish between the *facts* as we see them, and the *principles* of those facts: the facts are liable to corruption and constantly changing, but the principles persist: this organized body may possess life to-day, and being disintegrated, may lose it to-morrow; but as long as organization continues, so long will life continue independent of its existence in this or that particular recipient, just as gravitation continues so long as the objects of physical science exist.* And what in fact is meant by these principles? It is not enough to say, that facts are accounted for because they happen according to a *law*; this is playing with words and a concealing of ignorance, or a wilful blindness to unsavoury truths. Law, nature, principle, necessity, are abstractions, and abstractions can do nothing; they are but modes of acting, and all acts imply a personal agent. This personal agent who rules the world, is he who made it. We adore his power, instead of ascribing to him what is unbecoming, when we see his immediate agency in the evolution of the microscopic animalcule, (of which a number as great as there are men on earth, might be contained in the space of a single drop of water,) no less than in the creation of the Archangel Michael. The musical note produced by the gnat's wing in motion, proves that it strikes the air ten or twelve thousand times in a single second, yet every contraction of the muscle of the insect's wing is controlled by him who does nothing in haste, but orders all things in number, measure, and weight. Again, it has been proved that extensive mineral deposits are composed of the silicious shells of the minutest possible animals: those, for instance, of one species, (the *Gaillonella distans*;) constitute the Tripoli of Bohemia, or rotten-stone, an impalpable powder employed in the art of polishing metals, and of these little animals, while few are visible to the naked eye, it would require nearly a hundred and eighty-seven millions of the smallest to weigh a single grain: each act of friction with the rotten-stone reduces to atoms many millions of

* This idea was embodied in its application to politics in the Greek expression *ἡ αἰὶ βουλή*, &c.

entire fossils: and in some species the power of multiplication is so great, that from a single living individual, a hundred and seventy billions may be produced in four days.* Life has existed at some time or other in every one of these animalcules, each has possessed the faculty of secreting the materials necessary for its flinty protection from the food by which it was nourished, and of perpetuating its species; and in each case, he supplied the power, "who hath measured the waters in the hollow of his hand, and weighed the heavens with his palm: hath poised with three fingers the bulk of the earth, and weighed the mountains in scales, and the hills in a balance," before whom "the Gentiles are as a drop of a bucket, and are counted as the smallest grain of a balance, and the islands are as a little dust, and all nations are as if they had no being at all, and are counted by him as nothing and vanity."† What then, though the visible fabric of the world pass into its original nothing, the Being, who is its life, endures for ever. The visible world has an external aspect which shrouds the operations of its ever and everywhere present Author, but He is no less truly there. It is so with the Church: externally, it looks, if so be, like other religions or systems of philosophy; one cunning sophist may proclaim it a form of Mithraism, another of Platonism, another of Essenism, and may reckon on its rise, its progress, and decay from the history of *theirs*; another, who pretends to the title of philosopher, may compare its infancy, its patristic, scholastic, and philosophic periods with the history of Buddhism and its revolutions in India; and yet over and above all that these would-be judges of the Church discern in her, it is possible that they do but see the outward form, and that the Divine agency which works in her and through her escapes them: for, he is a God that hideth himself.

But after all, may it not be said that our dispute with such persons as we have referred to, is but a question of words? Since we insist on the immediate agency of God in the physical world, do we deny his Presence and immediate agency in the moral and intellectual? and are not therefore the schools of philosophy to which Christianity

* Dr. Carpenter's General Physiology, § 147.

† Isaiah xl.

has been compared, or from which it has been derived, as much the work of God as Christianity itself?

The answer to this objection is easier than appears at first sight. In speaking of the immediate agency of God in the works of nature, we have not excluded *all* notion of other agency than his, either co-operating with or setting itself in opposition to him. He that created the landscape gave the artist the faculty of imitation, and though his agency is immediate in enabling the human mind to act on matter, to guide the pencil or to lay on the colour, his agency in the entire act is only mediate. Mind is something over and above the power of gravitation or electricity in physics, and over and above life in physiology:* these, as such, are properties of matter inorganic or organized beings, and therefore, cannot originate action, but need his constant and immediate agency: mind is endowed with the power of origination, and man by possessing it is created in God's likeness. Man possesses the *forma subsistens*, or that which constitutes personality, as angels do, and both men and angels have applied to them, in consequence of this likeness, the title of gods.† Is it strange then, that when man found himself in a state where good and evil are in constant conflict, where the shadows of God's immediate agency appear in the facts of nature, where he finds within himself, though shattered and marred, some fragments of his original likeness to God, is it strange that by his very power of origination he should strive to invent what he had not, and of which he had no extant promise, the definition, namely, of his relations towards God and his fellow man, that is, systems of religion and morals, which after all should be to the true religion and to true morals, as the artist's painting is to the landscape? Nor is it strange that man's invention should often approach in external resemblance to the Divine exemplar: he that made man and intended his restoration, did not confine his goodness to his ordinary agency: his mercy overflowed, and wherever, even beyond the chosen people, he found the honest and true heart, he aided man's reasonings with hints and glimpses of the truth, which was here-

* *Intellectus noster vel angelicus, quia secundum naturam a materia aliquid elevatus est, potest ultra suam naturam per gratiam ad aliquid altius elevari et hujus signum est, &c.* Summ. I. 12. 4.

† Psalm lxxxi. 6. Cf. S. Thom. Summ. Th. Pars. I. § 76.

after to be revealed, and prepared the Gentile for the reception of that truth, committed by him in course of time to the keeping of the Church. Far more than this, wonderful to say, (though for the present we forbear to insist upon the subject,) he prepared in heathen Greece, the *instruments* by which St. Thomas and his companions raised bulwarks round the Christian faith. Our answer then is obvious; God has from the beginning had his witnesses of truth, though for 4000 years but partially revealed and shadowed in type and prophecy, till Christianity brought life and immortality to light, and in the fulness of time, the day-spring from on high arose in the East and has shed its benign influence over the world: this is the religion of God's immediate creation, the body quickened by himself, who is the life-giving Spirit: there are others, originated by man in the sense above explained, which vary in their resemblance to the true one, some being horrible grotesque shadows of it, and others almost as like as a soulless body would be to a man; not like a mere corpse, but like a body with all its chemical and physical and vital properties in full exercise, but still without a soul, and *forma subsistens*: like the creation of Prometheus, fair and beautiful, but wholly imperfect without the addition of fire from heaven for its completion.

It is not therefore difficult to account either for the neglect of natural science by the generality of divines, nor on the other hand for the general character of those who have devoted themselves to its study. The former results from the quantity which has to be learned; the latter from the quality or character of the study. Not that the study is in itself other than most sublime, for it is the contemplation of the works of God; and well might Galen speak of his description of the human frame as a hymn chanted in honour of the wisdom, power, and goodness of our Maker; more excellent an offering than hecatombs of bulls, an incense of sweet odour more fragrant than hundreds of precious spices and aromatic gums. But its very beauty constitutes its danger when pursued alone: are not the heavens beautiful? has not God set his tabernacle in the sun, and crowned his Mother with the stars, and figured in the moon his Church, and yet were the hosts of heaven the first objects of idolatry? Created beauty is a snare so soon as men regard it as self-dependent and apart from the uncreated, of which it is at best a shadow in dim

outline. Did not even she, whose single beauty outshines the united glory of angels and saints, and whose powerful intercession is the overthrow of heresy, become the object of idolatrous worship* in the earliest times with those who forgot the immeasurable distance between the Creator and the fairest and the spotless jewel of his creation? Eve looked on the forbidden fruit and saw that it was good to eat, and fair to the eyes, and delightful to behold, and created beauty captivated her and she was seduced. "Man," says Dr. Carpenter, quoting with approbation the expression of Burns, "is the god of the dog:" to the brute creation, even in its highest sagacity, the visible is all in all, and faith in the Invisible is not possible: the noblest faculty of man is his capacity of faith, by it more than by aught else he is distinguished from the beasts that perish, and if he resign this, he forfeits his peculiar dignity, he differs only in the degree of his organization and its consequent properties from the cattle around him; he continues indeed the highest of animals, because his mental faculties are higher in accordance with the development of his brain, but still he is *only* the highest among the vertebrata, the most elevated of mammals, the most intellectual among the spini-cerebrata.

But can it be so? Is it true that the study of physiology can lead to infidelity, when it is the study of those very objects which so strikingly shadow forth the Maker of all?

It is true, and most lamentably true: perhaps *tres medici*, *duo infideles*, is below, rather than above, the average account; and what has been already said explains the ultimate cause of so miserable, so degrading a result: but it may be asked, what is *practically* the cause, what are the circumstances of the study which lead to it? This question too, it is not difficult to answer.

If we look at Europe as a whole, and reflect on the disastrous consequences of the events of the 16th century, how the foundations of faith in certain countries, and in our own among the rest, have been sapped in the minds of individuals, though in themselves they stand as sure as when the promise was first given to St. Peter, it is no wonder that Protestants who begin with being critics, end with denying the Christianity to which in the first instance they have no rightful claim. Catholics have the faith and a

* αἱρετικὴ εἰδωλοπροσκύνησις S. Epiph. Hær. 79.

creed, but it is not an easy thing for men to bear up against the superciliousness with which high-sounding philosophy treats the doctrines of truth as puerile, effete, and obsolete. Set in the midst of an unbelieving world, there is too much cause to fear that they may forget that the "foolishness of God is wiser than men," and may range themselves on the side of the "Friends of Light," who prefer a flickering flame of their own kindling to the sun which God has set in the heavens to illuminate the earth. But it is not the place here to speak of the predisposing causes which lay men open to the ill effects of physiological study. This will lead us away from the peculiar dangers we propose to define, the first of which may be stated as follows: The young man leaves school or college with certain religious principles, and with certain ideas of the Being and attributes of God; he is intended for a profession to which physiological science is preparatory, and he finds himself at a hospital or an institution established for the purpose. His theological knowledge is stationary: his scientific is progressive. Life and motion he learns to trace to secondary causes, of which, before, he had heard nothing. He had been taught that life is a gift of God, and that it rests with him to destroy it or to save; but now he finds that life expresses but an aggregate of properties, attached to organization and dependent for their exercise on the perfection of the organism and the presence of certain stimuli, as heat, and light, and electricity. His scientific knowledge grows into maturity: his religion is still that of his boyhood or his youth: he has found other causes of the facts he sees, besides those that he knew before, and the conceit of knowledge and superiority hides from him the fact that these causes are themselves effects: and then he ascribes a real power to his generalizations, personifies abstractions, and deifies nature.

He once spoke of the Almighty power of God, but that Almightiness received its character from his own ideas of power; and now that those ideas of power are expanded, his conception of it exceeds the idea he had before formed of God, and he substitutes for God this his newly acquired notion. And soon he learns that powers, forces, laws, not only regulate the existence of visible things, but that they themselves would have no existence unless embodied in these visible things, and so law and the frame-work of the world become correlatives; cause and effect imply each

other, and as creation could not be without God, so neither can his god exist without creation; his god is an *anima mundi*, and Pantheism his belief.

2. There is another danger in the study of physiology: its dependence on experiment and its uncertainty. It is remarkable how the peculiarities, both of the pure and the mixed sciences, are detrimental to the faith of the Christian, if they are pursued exclusively. The pure sciences have necessary conclusions, the mixed sciences have facts; the *ἀναγκαια* and the *ὑπάρχοντα* of Aristotle; the offsprings of induction and experiment. The objects of faith partake of the character of both; they rest on an infallible authority, and are therefore as infallible as the conclusions of necessary science; but the infallibility of that authority is not proved to man by mathematical demonstration, and the acceptance therefore of its enunciations becomes one branch of human probation. Theology refuses to be submitted to experiment on the one hand, and on the other requires the mathematician to repose the same confidence in the enunciations of the Divine mind as he does in the abstractions of his own, while she refuses to him the subjective certainty which he enjoys with regard to the latter.

We know indeed that *after* probation and in the state of reward, evidence analogous to that of physical and of mathematical science may be possessed in respect of the present objects of faith, in a degree transcendently higher than it exists on earth in respect of the objects of either one or the other human science. Touching the one, the pure science, the mind of the creature will be made partaker of and like to the Divine First Mind, and will by means of Divine light (made by participation its own) apprehend (more distinctly than ever it did on earth its own principles and conclusions,) the Essence of God, and therefore all the truth of which it is capable, as though by subjective consciousness: and, touching the other, the objects now of faith will become the objects of sight, “not as though the acuteness of our bodily eyes were to be exalted to that of eagles, or that which some ascribe to serpents, (since no difference in degree alone could extend the power of vision beyond corporeal objects,) but the eyes of the glorified body shall (as may well be believed) so see the bodies proper to that new heaven and that new earth, as to behold God with the most clear distinctness, everywhere present, directing as a pilot does his ship, all things, even these

heavenly bodies; shall so see, not in the way in which we now behold the unseen things of God, understood, that is, by the things that are made, but in such sort as we now no sooner behold the men among whom we live, alive and exercising vital energies, than we at once *see*, we do not *believe*, that they are *alive*." God is, as we have before said, the life of all things; but on earth when we view his operations, we apprehend them only as the effects of *life*, and we discern them as *his* workings only "through a glass darkly;" in the state of reward, the purified vision will convey at once to the intellect the apprehension of God, no longer severing life, which is the *secondary*, from God, who is the *first* cause. The uncertainty of *physiological* science is very remarkable, and it is this branch of science with which we are specially concerned. In itself it is of course *not* uncertain, but we speak of it as at present existing: it is in its infancy, its laws are not deduced, and the difficulties which attend their deduction are far greater than those which accompany the deduction of the laws of mere physical science, as of astronomy or inorganic chemistry. Upon this point we cannot do better than refer our readers to the Preliminary Remarks in Dr. Carpenter's work on General and Comparative Physiology: it is enough by way of illustration to quote the following words: "In the mineral or inorganic world, *change* is the *exception*, and *permanence* is the *rule*; whilst in the animated kingdoms, *change* is constant and universal, and is indeed, essential to our idea of life." (§ 11.) It is this uncertainty, which accompanies the infancy of a science, that makes its study dangerous. The mind is moulded on an inquiring, a questioning, a sceptical type, and this is the very opposite to the character necessary for a Catholic: the Catholic's mind must be that of a little child, ready to believe, not eager to question. And this fully explains the almost excessive solicitude of the Church in warning her children, like a tender mother, to be on their guard against the snares of science. Take at hap-hazard any page in the valuable work just quoted, and see whether "*probable*," "*likely*," "*perhaps*," "*seems*," "*appears*," or some equivalent phrase is not found in almost every subordinate conclusion. This is far from being a fault in Dr. Carpenter, it arises of necessity from causes independent of him, and proves his faithfulness as a physiologist: still it is not the model on which a Catholic mind is to be moulded.

Is it any wonder then that the father of experimental science, Galileo, should have been an object of suspicion, especially when he obtruded, or seemed to obtrude, his physical deductions into the region of theology? If experimental science has so many dangers now, (though it has been proved that physical philosophers are but the Church's unconscious ministers in discovering new and wonderful analogies illustrative of the Church's truths,) it might well be mistrusted when it was an untried and novel system. To men who had been accustomed to take the word of Holy Scripture literally, when it spoke of physical facts, the bold, sudden admission of a contrary opinion though true, would practically have subverted other and far more important truth. It matters little whether the sun be more properly said to move round the earth or the converse: but the non-invalidation of the grounds of religion and morals, which teach us our relation to God and our fellow-men, is of prime importance. The Catholic does not now find the same difficulties in the progress of science: past experience proves, (as is *à priori* plain) that the word of God as read in nature, is in harmony with the word of God as written in Scripture or delivered by tradition; and, because it is in harmony, therefore illustrative of it and an additional proof of its truth. That he is still not without fear does not arise from a suspicion of science, but from the certainty that science will be a snare to many in consequence of considerations already spoken of. And in addition, it may be admitted that physical science external to the Church is, generally speaking, in advance of physical science within the Church. It is antecedently probable that it should be so. The Church has higher subjects for contemplation, and men who have not these will naturally look for the gratification of their innate love of knowledge in external nature. But they are labouring ultimately for the Church: they labour and the Church reaps the harvest: they are like the beings which inhabited the earth before it put on its present garb and became habitable by man, which existed not for themselves but for the human race, and through the course of ages followed each other in various succession, all for the sake of man: they are like the beings of the vegetable and the animal world, which gradually elaborate the simple elements, and combine them into organizable compounds and prepare food for man, while

he, in the meanwhile, is, if he lives as man and according to his higher nature, occupied with higher and worthier matters. Even so the observer of facts, if he be not also Catholic, is the Church's unconscious slave; whether he be physical philosopher, or metaphysician, his extremest ingenuity, his minutest observation, his most brilliant generalization, his profoundest lucubrations, are unprofitable speculations, or, at best but external FACTS, till they are illuminated by the light of TRUTH. And then, in the hands of the Catholic, they become a *living* and a breathing harmony and a canticle of praise, because they set forth the glory of God in adding their tribute of testimony to the truth of the Catholic faith, which is (in all respects in which created things can bear similitude,) analogous to "the constitution and course of nature." Hence it is that in our days we find a Catholic professor at Louvain, M. Waterkeyn, writing on the subject of geology, entering upon the Neptunian and Plutonian Theories, and not only speaking fearlessly on hypotheses which have terrified many a Protestant whose doctrines rest on his own private interpretation of Sacred Scripture, but entitling his book, "The Principles of St. Augustine on the Philosophy of Nature," as carrying out the process adopted by that holy Doctor of the Church in his Exposition of the Mosaic History of Creation. The Church has just so far kept up with the progress of science as to protect the intellectual who are sincere and earnest from its dangers; and just so far kept short of it as to try the faith of all, whether it will stand or no.

3. One more danger accompanying physiological as a branch of physical science, shall be mentioned. It is a bond of union. All men can appreciate the value of union; the object of the Church is that all men may be one. And the Church teaches the manner in which God will have all men united, namely, by union with His divine nature; "the only-begotten Son of God," says the angelic doctor, "would have us partakers of His Godhead, and to that end, assumed our manhood, that by being made man, He might make gods of men." This is the divine economy by which unity is to be effected; but just as man forsook God to worship the creature before Christianity appeared, so (now that the grossness of idolatry is excluded among the accidental effects of the presence of Christianity,) in these more refined times, this divine economy is rejected,

and man looks around for means of union, short of the divinely appointed one. Here again the truth of God is changed into a lie, and however one error may involve the other, the assault, at least in appearance, is made by the enemy, not so much on the being and attributes of God as on his Church, which is the appointed means of union with Him. We long for unity, man is not by nature a solitary being, he is drawn towards his fellow by sympathy and by necessity. And if the theory of the Church were set before any man, he could hardly deny that the fairest idea of unity is embodied in it. It would indeed, if fully realized, be the kingdom of God on earth, and its law would be the law of love. But whatever is the cause, men have refused this unity; nay, when in great measure it existed, they have risen in rebellion and shivered Christian Europe into fragments, and the tree, in which the sap still rises, and whose fruit still comes to perfection, has lost many a fair branch lopped off and withered; the heart beats vigorous as ever, the head remains unscathed, but the gangrene which could not reach the nobler parts, has separated off this or that extremity. Still however, man who has fallen from grace, retains his natural desire for unity, and so new bonds of union are sought, and not sought in vain. It seems the very artifice of the enemy of man, to put on the appearance of an angel of light, and simulate as near as possible the truth. The veriest unbelievers will now-a-days use Scripture language or the language of dogmatic theology to express their own impieties, and associations for this or that merely human object assume the appearance of the church's unity and the church's charity. It is so with free-masonry, and it is so with physical science. What we have already said of the extent to which the different sciences are carried, has shown how entirely each science is a little world in itself, each constitutes an association with a common object. And in the pursuit of this object there is no moral self-discipline required; impurity and vice are no obstacles to fellowship between physical philosophers as such; no rule such as that propounded by St. Paul for Christian communion, (1 Cor. v. 11.) is called for in an association for science; above all, here is no obtrusive external authority claiming obedience, and yet refusing to submit to chemical test or to be tried by the microscope. No man is interfered with by his neighbour; here at least is common ground where religious

differences may be forgotten ; here the zealot and the bigot are regarded from a distance with philosophic indifference, and sometimes with philanthropic pity ; here the greatest happiness of the greatest number is the watchword, and *that* happiness is such as this world gives ; here is no room for self-denial or bodily austerities, for it is contrary to common sense to deny the body what it needs for its most perfect physical development ; here no time is lost in prayer, religious exercises, or meditation on the shadowy and mystic enigmas of theology, for the physical philosopher's devotion and worship is coincident with his favourite pursuit, and he will tell you that the best adoration, the most "reasonable service," is to trace the operations of nature in the fair world around him ; here in fine are facts without truth, union without unity, a body without a soul, man without immortality, nature without God.

Such are the dangers to which the student of physical science is exposed ; so grossly may those manifestations of God's power and goodness in the visible creation be abused, which ought to be ever present memorials to excite our love, to advance our knowledge of him, and to shadow forth the life to come ; so easily can the creature, which is the object of sense, usurp the place of the Creator, who can reign in the heart by faith alone.

What then is the proper use of physical science ? And what its legitimate position as a study ? It is to trace the operations of him who is unchangeable, the author of nature, of morals, of religion, all which, as proceeding from him, partake of his unity and are analogous to one another. This vast system of God's creation is beyond our comprehension, and many things appear therefore to our limited capacities contradictory or irreconcilable with what we might have expected. Of the three, the book of nature lies before us and is most accessible ; the laws of morality are more recondite, and faith is the object of revelation ; of the three, in respect of importance, the first is most easily dispensed with, the second is essential to man as a mortal, the third is supreme : of the three, while we are baffled in all, the first has fewest difficulties, the second more, but against the third difficulties have been most multiplied : of the three, the first is recognized especially by sense, the second by reason, the third by faith : the first relates to the animate and inanimate creation and

to man in so far as he is merely animal, the second to man in reference to his fellow, the third to man in so far as he is partaker of the angelic and of the divine nature: experiment, conscience and authority prevail severally in each. Thus then stands the question: all three proceed from God and therefore antecedently we might expect a parallelism; we find in fact that there *is* a parallelism in many parts and this confirms our expectation that we shall find it in all; and the main point is this,—objections are brought against religion as containing difficulties which cannot be surmounted; we answer, Look at physical science, *it* too has the same difficulties, and notwithstanding, the constitution and course of nature really exists: the objections therefore against religion are groundless: nor is the argument merely elenctic and defensive, it is positive also and direct; the system of nature is laid before our eyes and we find ourselves subject to its laws and that we act in opposition to them at our peril; we find ourselves again in a social condition and subjected to the laws of society and morals, and the consequences of their transgression is still more fatal: and yet neither the one system nor the other is based on absolute demonstration, for it can be shown that our apprehension of both is ultimately founded upon faith. Again, the system of external nature is in itself insufficient for man in this life, and its deficiencies are supplied by the law of morals, and in like manner this moral law is insufficient for man as destined, if so be, for another life as much exalted above his present as his present life is above that of the world around him. As well then the nature of the evidence and the imperfections of the visible systems in which man lives, afford a probability that there is somewhere another and a perfect system (otherwise, he has been born with capacities and desires never destined to be satisfied) and that the evidence on which that system will rest, will be not demonstrative but probable.

The *analogy between sense, reason and faith* is therefore the highest object of contemplation for the physical philosopher.

PHYSIOLOGY is that branch of the study of nature which regards organization. Between a mass of lead or a stream of water and a growing plant or the body of a living animal there is a marked difference obvious to the eye. And the difference which appears to the eye is

attended with an actual difference in the constitution of the objects and in the laws to which they are subjected; or rather, over and above the kind of constitution in the simpler object, there is superadded something in the more compound; and over and above the laws to which the first is subject, there are others which have reference to the greater complexity in the constitution of the latter. We say familiarly that the mass of *lead* is inert and lifeless, but that it has some kind of existence notwithstanding that it has no life, that it possesses qualities such as hardness and form, and that, though inert, it still obeys certain laws, as that of gravitation. It is a simple substance, irreducible by means known to us, to more elementary parts, and it is homogeneous throughout. Our next example, *water*, is in appearance very different from the lead: it is still lifeless and inert, and the fact of its fluidity is merely accidental, for, absolutely, lead is as fluid as water, since the form in which we find both is merely dependent on the temperature to which they are exposed. They essentially agree in the fact of being homogeneous throughout, they essentially differ in that lead is a simple substance and water a compound (an oxide of hydrogen): this characteristic of water raises it above lead in the scale of being, and its superiority is manifested in the beautiful crystalline forms which it assumes in its solidification into ice. Not that this manifestation of a tendency to determinate form is confined to compound substances, for "as there is an evident tendency in particles of matter, especially when passing gradually from the gaseous or fluid to the solid state, to arrange themselves in a regular and conformable manner with regard to each other, so there is, perhaps, no inorganic element which is not capable of assuming such form, if placed in circumstances adapted to the manifestation of this tendency among its particles,"* but that the tendency is manifested in a higher degree in the compound than in the simple body; and with respect to the existence of the tendency in simple inorganic bodies, it may be remarked that there is nothing which will so constantly force itself on our observation as the fact that *gradual* progression in the scale of being is the rule: we find no rude gaps, no hiatuses unconnected with intermediate links. Whether the rule is without exception is

* Dr. Carpenter, *ut supra*, § 14.

matter for future consideration, or whether each step in the progression should rather be spoken of *as* a hiatus, though indefinitely small, and that therefore, if exceptions exist, they are reduced to differences only of degree, is likewise a question of extreme interest. It is on the confines of different orders of beings that the mind is most perplexed in determining the distinctive character of each, and it may be that the solution of its perplexities is beyond the reach of human science.

Leaving our two first instances and proceeding to those with which we contrasted them, the plant and the animal, (the examples not being taken from the confines of different kingdoms,) we are struck at once with this remarkable distinction from our first examples, namely that the plant and the animal are *not* homogeneous throughout; their parts differ from each other, and while in our first cases we could predicate "lead" and "water" either of the entire mass or of a filing of the one or a drop of the other, now we can no longer predicate in the same manner of the whole and of its part. There is, moreover, a greater complexity in the constitution of the parts; simple substances do not enter into their constitution in their simple state, (some of the simple substances not at all,) and indeed to a very limited extent in the simpler forms of combination; chemistry indeed has succeeded and *is succeeding* in demonstrating closer analogies between vegetable and animal compounds and inorganic compounds, than were heretofore imagined, so that the assertion that there is a *fundamental* difference between the two, is probably incorrect; but still the extreme complexity of organic compounds is characteristic. This variety of parts and this greater complexity in their constitution, require an analogously complex system of principles for their evolution. The laws of mechanics and of chemistry are not *suspended*, so that others take their place; but there are superadded to them, laws expressive of new operations, which are developed, at least fully, only in beings of which we commonly predicate life. The plant and the animal are living structures, and from the possession of life, are constantly undergoing change; the plant is the more simple object of the two, as becomes more evident when it is considered that it is an aggregate of different individuals, each off-shoot being capable of maintaining a separate existence when severed from the common stock. The more simple

the structure, the less complex as a natural consequence are the laws which describe its functions; hence in the plant there is, generally speaking, continuous growth to a certain point and then gradual decay, the latter being in all probability a consequence of the former. This growth is effected by the absorption of certain nutriment from the soil and atmosphere, and by its elaboration into a part of the living structure, by which elaboration it becomes itself endowed with the living properties possessed by the plant, and therefore capable of assimilating fresh nutriment as itself has been assimilated. The pliant stem of the young plant becomes consolidated into the solid trunk, by the deposit of woody substance, separated by a living process from the elaborated sap, and so the tree advances to perfection. But this living power does not continue to energize, longer than its operation is required, and when the trunk of the tree has become consolidated, it becomes obnoxious to the hurtful influence of external agents, and it is liable to rottenness and decay. The animal structure is far more complex than the vegetable. The metal is a mass of homogeneous units, each possessing an existence wholly independent of the rest; the crystallized salt is a collection of similar individuals, formed out of homogeneous units in determinate forms by the laws of crystallization, but when once formed, independent of one another for their existence; the plant is an aggregate of individuals, possessing life and independent of each other, if only their communication be preserved with the soil by means of the trunk, which itself differs not in reality from its branches, any more than they do from the boughs, or the boughs from this year's shoots, which are but the repetition of what the massive stem was when it first sprouted from the seed; but the animal is an individual of which the parts are necessary for its own perfection, and are incapable of separate existence.* Plants are fixed in the ground, animals have power of locomotion; plants are destitute of, but animals possess sensation; plants are influenced by the atmosphere by the extended surface of their leaves; in

* It must be remembered that, as has been before stated, we are not here speaking of the *confines* of the various kingdoms of nature. For clearness' sake our examples are taken from the ordinary and obvious instances of the several kingdoms. To introduce our subject with difficulties, which we purposely avoid for the present, would be as perplexing to our readers, as if we began with such hard names as *Vorticella* *Convallaria*, *Ciliobrachiata*, or *Diatoma*, and convey neither definite ideas nor truth.

animals the function of respiration is confined to a particular organ; plants have not to seek their food, but animals have; plants absorb nutriment from without, in animals it has to pass through a long process of mastication, insalivation, digestion, chylification, before it is taken up by the absorbing vessels for the repair of the system. And when we speak of the *repair* of the system, we introduce a new characteristic of the organic world, and principally of animals. These numerous functions are performed by an *expenditure*, and that expenditure has to be replaced. Every contraction of a muscle is accompanied by its partial disintegration; and yet if it be not constantly exercised, and so constantly affected by a disintegrating influence, it will degenerate into fat. Change, therefore, pre-eminently is a characteristic of animals; their physical life is taken up with destruction and reparation. Most complex is the machinery by which this reparation is effected, and far more complex *its* laws than those of the vegetable world. The functions most distinctive of the animal from the vegetable kingdom, are those of locomotion and sensation; plants have no channels of communication with the world around, but animals have a special apparatus for this purpose; and this is the nervous system. The animals inferior to man possess this in various degrees of development, and by its assistance they are enabled to direct their steps in pursuit of prey and to shun the dangers which threaten them. It subserves the same purposes in man, but not these alone: it is the channel by which the otherwise dormant faculties of his reason are called into exercise. Let a man be imagined born without a single sense; he would die as he was born: because as a human being, man is part of an external world to which his nature must be correlative, and as it is the means of his probation, it is also the means by which the intellectual powers of his soul are elicited and brought into action.*

If we have made ourselves understood, it will now be plain what is meant by the science of physiology. It has for its special object, the *functions* to which the name of vital is given, and it therefore has particular reference to

* Per intellectum connaturale est nobis cognoscere naturas, quæ quidem non habent esse nisi in materia individuali; non tamen secundum quod sunt in materia individuali sed secundum quod abstrahuntur ab ea per considerationem intellectus.

the vegetable and animal kingdoms. These vital functions are exercised by certain *structures*, and a most important branch of physiology is the examination of these structures, their development, exercise, and decay. Every inferior science ministers more or less directly to the higher: chemistry, therefore, and physics, may not be neglected by the physiologist; rather they form a very essential part of his study, since the properties, whose examination is *characteristic* of physiology—that is, the *vital* properties—far from excluding the physical or chemical, leave them entire, and never trespass on their domain. That “nothing is done in vain,” is a principle as true now as when enunciated by the old philosophers, and where there already exists an instrument sufficient to effect a required end, that instrument is continued even in cases of higher organization, modified, it may be, and controlled by the peculiar and characteristic properties of this organization, but not superseded by them. “Organized being” is the study of the general physiologist; “Man, viewed as an organized being, in the normal or healthy exercise of his functions,” is the study of the human physiologist. There is another point of view in which we must regard the object of physiology. The more simple the body, the more free is it from the injurious effect of external causes or internal disarrangement. The units which compose an unorganized mass retain their integrity, though the mass itself be broken to pieces. The more complex the individual, the greater its liability to lesion. Plants, therefore, are exposed to this in a far higher degree than animals; and the consideration of these lesions, their causes, and their remedies, are a part of physiology in a more extended signification. This “morbid physiology” is distinguished by a peculiar name, *pathology*, and as the nature of the case would lead one to expect, it is practically confined almost wholly to the diseases, structural or functional, which are incident to the *human* frame. As an accessory to physiology it is often of the greatest service; for “certain diseased conditions occasionally lead to a disclosure of the internal structure of parts, much more complete than that effected by the knife and microscope of the anatomist;”^{*} and, as a science by itself, there is no need to expatiate on its value in ministering to the relief of

* Dr. Carpenter, *ubi supra*, § 527.

sickness and of pain. And it may be remarked that pathology cannot be with greater propriety separated from physiology, than the consideration of vice can be excluded from a treatise on morals.

Twofold, then, is the object of physiology: one has reference to this life, and the other to the life to come. It is the handmaid to two divine sciences, both of them hallowed by being practised, after a supernatural manner, by Him who deigned to clothe Himself in the wondrous structure which Himself designed when He made man in His own image: it is the handmaid of medicine and the handmaid of religion; and in its highest aspect, as the handmaid of religion, it belongs to us to consider it. Well were it if they, whose names stand pre-eminent in physiology, knew aright the dignity of their pursuit. Would that the estimable author, whose works stand at the head of the present article, whose pages delight us, and whose science we rather admire than attempt to criticize, and Lawrence, with his bright intellect, were conscious of their own dignity, or rather of the dignity which would be theirs, if they would claim it. Who knows not that physiology, and every noble science, is incompatible with Protestantism and its unrealities? No wonder that so many physiologists take refuge in the *facts* of the natural world, when *truth* is, in their Protestantism, beyond their reach: no wonder that they seek for the reality which eludes them in their religion, in their science. O that we might indeed see science no longer "pernicious to faith, but once more her handmaid: see her, after so many years of wandering from theory to theory, from vision to vision, return once more to the home where she was born, and to the altar at which she made her first simple offerings; no longer, as she first went forth, a wilful, dreamy, empty-handed child, but with a matronly dignity and priest-like step, and a bosom full of well-earned gifts, to pile upon its sacred hearth!"* and the Catholic can well rejoice at finding, even in the darkness of Protestantism, souls yearning after truth, even though yet they are excluded from its possession. Such an one is he who speaks to the pupils who surround him in the following strain: "It is a

* Bishop Wiseman's Lectures on the Connexion between Science and Revealed Religion; Lect. 5. ad fin.

privilege, and a lofty one, to be peculiarly instructed in the whole nature of the last and most glorious of the Creator's works; and then, by the combined lights of revelation and of science, mingled, like complementary colours, in a purer and more bright illumination, to be able to discern in our own bodies the expressions of His still guiding and upholding power and goodness; to study our relation to all other creatures, and to learn how truly we are, by the constitution of our frames, not less than by our mental force, adapted for dominion over all; to discern, as far as may be, the nature and operations of our material part; and to trace the workings of those laws of disease and death, by which so much of the moral government of the world is exercised."* And again: "If we survey the whole or any portion of the organic world, and see nothing there but what is formed in perfect beauty, and in perfect adaptation to its own purpose,—no creature but has laws ordained for its guidance and support, as good and appropriate as if it had been the only creature cared for, and half the world beside had been made for it; if, I say, we contemplate these things, and then ourselves, we must sometimes wonder at our own position: that, in all this world of beings, man alone,—one creature in a myriad,—should have knowledge of the things above himself. Surely, those who are admitted to the more intimate discernment of the plans of Providence towards all the creatures that have life, derive from their science a kind of sacred ordination to give thanks for all: surely to us, as physiologists, must peculiarly belong the office which George Herbert has assigned to man in his exaltation above the other creatures. 'Man,' he says,

"Man is the world's high priest, he doth present
The sacrifice for all: while they below,
Unto the service murmur an assent,
Such as springs use that fall and winds that blow."†

Our limits do not allow us to enter distinctly on the wide subject to which allusion has been made,—the office of physiology in illustrating the analogy between sense, reason, and faith. It may be that hereafter the task will be undertaken in some of its details; it will be enough

* Paget's Address, p. 20.

† Ibid. p. 21.

here to give a rapid sketch of the plan which might be pursued. And, first, it is to be observed, that the establishment of this analogy is no new thought. As Aristotle was raised up by Divine Providence in Greece to elaborate a system of logic, ethics, and metaphysics, which was subsequently to be enlisted in the service of the Church, by which means human reason was the means employed for providing the armour needed against the assaults of the same human reason in its antagonism to faith: so it may be that in the bosom of an heretical communion has been raised a mind, whose office it was, under the same Divine Providence, to promulgate an idea which the new character of the times has rendered necessary. The syllogistic process has been attacked on many sides, and attempts have been made to show that, notwithstanding all that can be said to the contrary, it involves a *petitio principii*, an assumption of the conclusion to be proved. It is maintained, moreover, that the mode of argument used in Holy Scripture is neither syllogistic, nor reducible to that form; that the Fathers of the Church do not employ it, (and, indeed, the perusal of a treatise of St. Athanasius on the doctrines of which he was the champion, cannot but leave an impression on the reader's mind that the assertion is true); finally, that in nature we do not find broad lines between different classes of beings, but that they are insensibly blended into one another, and that therefore few universal propositions can be stated truly in an unmodified manner. If this be so, and perhaps it is hardly more than saying that the abstract rules of mathematics are not capable of being applied by the finite mind of man to mixed science of whatever kind, because he cannot make allowance for the innumerable perturbations, the minute modifications, the endless varieties introduced by the subjection of matter to laws and its *information*; if this be so, we shall not be surprised to find that the method of analogy may be destined to supersede the syllogistic. Analogy was applied by one of whom no one can think without respect, the pride and ornament of a college at Oxford, (founded for the express purpose of doing service to God and His Church, under the invocation of the Blessed Virgin; and whose statutes, still in force, and read year after year in form, can be observed really by none but Catholics,) one of whom the Catholic has a lingering hope that he did not die an alien to the faith,—was applied to the

vindication of those doctrines which, though in schism, he confessed in common with the Church, by exhibiting side by side revealed and natural religion, and the constitution and course of nature. It was a long time before the pagan Aristotle found the place preordained by God for his labours in the system of St. Thomas; if a St. Thomas is raised in the nineteenth century for the Church's need, it is possible that part of his office may be to adapt to Catholicism the principles of the Protestant Butler. It has ever been so; "the preaching of the faith openly speaks out what nature showed by anticipation;* and the poor essays of unaided human reason, when illuminated by the Church, have found themselves invested with a beauty, a meaning, and a dignity like that of the new-born babe when first raised from the waters of baptism, and made companion of angels, and entitled to a heavenly mansion. How pregnant with unfathomed truth, for example, are those words of the author to whom we have referred, when taken in a Catholic sense, in which he says, that "the whole system of Scripture is not yet understood; it is not at all incredible that a Book which has been so long in the possession of mankind, should contain many truths yet undiscovered:" how entirely does it contain the Catholic doctrine, according to which even now, though eighteen centuries have passed over the history of the Church, even now the Holy Father may define a doctrine not yet defined, and the Immaculate Conception of our Blessed Lady may become matter of faith, though St. Bernard and St. Thomas knew it not.

After attempting to determine the several provinces of sense, reason, and faith, with a view to determining the points in which the analogy between them is to be sought, it would be necessary to show that the whole subject, relatively to us at least, does not admit of demonstrative proof, and, consequently, that there exists no real difficulty in the fact that the necessity of *faith* cannot be brought home by demonstration to the Protestant and unbeliever; it might then be proved that the apprehensions of sense, reason, and faith are in fact all reducible to the last, and that therefore the renunciation of faith ought, by consequence, to involve the renunciation of the evidence of sense and reason, while, contrariwise, the admission of the two

* St. Chrysostom, Hom. v. in Ep. ad Rom.

latter will render the rejection of the first unreasonable: the analogy would be continued by showing that of the three faculties the lower is in each case the appointed minister of the higher, requires the higher for its own perfection, and is required by the higher as an indispensable adjunct: the causes of the deficiency in each might be shown to be analogous throughout, and the mode by which such deficiency is supplied. The positive evidence for faith might be made to appear analogous to the positive evidence in the case of sense and reason; and, finally, the peculiar advantage of the principle of faith might be shown as supplying, in the concerns which are most deeply important to man, an ever present and immediate guide, employing a language intelligible to the meanest capacity, and presenting objects of contemplation far beyond the full comprehension of the most exalted, supplying to the most ignorant motives of the most perfect purity, which human reason in its highest flights has never reached, training peasants to be saints, unveiling the unseen world, leading monarchs to the cloister, and teaching the philosopher humility.

He that made man perfect, and devised the scheme of his restoration, knew where lay his utmost need: it was not that he might penetrate the secrets of nature, and therefore, though now the world, as man's habitation, is some six or seven thousand years old, we have physical sciences still in their very infancy; it was not that his intellect might be cultivated, for it was the lust of knowledge, the knowledge of good and evil, which caused his ruin; but it was reunion with God which was his utmost need, and from the first the means of this reunion were supplied by the promise that the woman's seed should bruise the serpent's head. Man, from the very first, has had religion and faith to guide him; sense and reason have too often led his steps astray, but powerful as they are for evil, they may become no less effective ministers of good.

And now we take leave of our subject, at least for the present; but, as we began with remarks on a document expressing the sentiments of a high-minded man on the nature and responsibilities of the physiological student, so we will conclude. The following are the words which he addresses to the students of St. Bartholomew:

"Above all, be sure that your knowledge be not polluted by any

irreligion. Oh, shame and eternal loss, that ever a gift so noble should be turned against the Giver! Shame, multiplied a thousand-fold, if one of us, admitted to the study of the noblest science, should profane our knowledge in mockery and scoffing! Yet not more shame than folly; for it is only by joining the study of revealed truth with that of science, that our science can be perfect. For we stand, as it were, in the centre of an area of light and truth; and whichever way we move, except in one, we come too soon to the twilight, and then to the deep darkness of that on which the light of science has not yet shone. But, in that one direction there is no twilight; there,—if we follow in the line of truth, and do not with a mad conceit refuse the proffered help, there is the path of Revelation, and there the light of science is not lost,—it merges into the more glorious light of truth.*

May he who could speak thus be strengthened to follow the course he has himself described: may he see and feel that the words he uses in reference to total disbelief, apply no less to misbelief; that if the one is "deep darkness," the other, in whatever form, whether Anglicanism or Socinianism, is but the dim "twilight," and that if one man catches some few more scattered rays of truth from the Church Catholic than another, his responsibility is the greater, and the account he will have to render for his nearer approximation, but his alienation still, the more strict. "To whom men have committed much, of him they will demand the more;" and again: "From him that hath not, that also which he *seemeth to have* shall be taken away."

ART. V.—*A Pilgrimage to the Temples and Tombs of Egypt, Nubia, and Palestine, in 1845-6.* By MRS. ROMER, author of "The Rhone, the Darro, and the Guadalquivir," &c., 2 vols. London, Bentley, 1846.

WITH the temples and tombs of Egypt and Palestine, the English reader of the present day should be tolerably well acquainted. If he be not so, the fault must

* Address, p. 29.

be assuredly his own; for there has been, we believe, no subject more frequently treated of, or more elaborately and perseveringly discussed, than they have been for the last forty years. The bare enumeration of the names of those who have written concerning these venerable monuments within that time, would occupy a considerable portion of our space; and in whatever point of view the subject be studied, we doubt not that in the nearest book-shop the student will find more than one work capable of imparting the necessary information. Until the recent discoveries of Lepsius, we had supposed that the able work of Wilkison had exhausted the historical and scientific novelty of the Egyptian remains. But the recent explorations and discoveries of the German Savant, have convinced us that much light may yet be thrown upon many points of interest; and we expect with much anxiety the conclusion of his labours. The present condition of Egypt and its people, has been most ably and minutely described by Mr. Lane in his "*Modern Egyptians*." And in the lighter treatment of the subject, what more pleasant or agreeable could be said, than was said by that most charming of travel writers, the American Stephens. The other and sacred department of the subject of our author's work has, as is well known, received an attention proportioned to its importance. The historical, poetical, and religious associations of the sacred and honoured land of Palestine, have enlisted the services of more than one great writer of the present day. When so much has been said and written, where the subject had been so variously and so ably handled, it should be deemed no ordinary presumption for others to interfere, unless the value of their information or the superior interest of their narrative, gave them a reasonable claim upon the attention of the public. Yet it is a remarkable fact, whether arising from the majesty and sacredness of the subjects, or from the prominent place which the events of late years and the frequency of commercial intercourse have given to these countries, or from both combined, that any communication from Egypt or Palestine, is capable of attracting notice, and obtaining some attention. The name of either country upon the title page, is as it were, a patent for its acceptance; it comes to us invested with some sort of reverential character, and we take it in our hands as if it were a testamentary document addressed to us by Solomon or the Pharaohs.

We need not say how often we have been offended by the tone of several of our later tourists, who carry the silly flippancy of concealed ignorance, to the consideration of the most solemn subjects, and forget that the very ground on which they stand is holy. In this respect the author, whose work is mentioned above, is superior to many of those who have preceded her; and on the subject of Palestine especially, her feelings are creditable to herself, and in keeping with the sacred and venerable character of its monuments. Whether it was the conviction that such feelings were the most fitting to be brought to the consideration of such a subject, or that she wished to give her work a more attractive title, that induced her to designate it "a pilgrimage," we know not; but we confess, that in our opinion, the tourist who would catch the spirit that since its desolation pervades that solemn land, should be akin in heart and soul to those earnest men, who, in the olden time, left home and friends, and traversed many a sea, to pay the tribute of their homage to Him who suffered for their sakes, upon the very spot whereon he died.

The style of our author's work is epistolary. The letters are addressed, as far as we can discover, to no particular individual, and it is more than hinted, that they were from the beginning intended for publication. The epistolary style, is that which for many years females have claimed almost exclusively for themselves, and in which they are most fitted to attain perfection. This is their own department, and if some adventurous individual of the other sex has ventured within its precincts, it has been, except in some few instances, to acquire a very subordinate distinction. The reason of this is obvious. Letters are only conversations in writing. The same readiness of expression, felicity of observation, and graceful play upon words and passing incidents, which impart such a charm to the conversation of accomplished females, become when committed to paper, and directed to the passing incidents of the day, the substance of a most agreeable letter. The male portion of society, especially if occupied much with books or business, are more engaged with things than with words. They take a firmer hold of the substance, and are comparatively indifferent to the form. They have not directed so much of their attention to the mere art of pleasing, for they have not the same interest in doing so, and therefore they cannot be expected to attain in that art the same

success. To this also we must add another reason. Females are generally limited to the knowledge of the modern languages; in most instances to a knowledge of their own. They are not confused in the expression of their ideas by the capability of expressing them in several tongues; and therefore it is to be expected that their speech should be more racy, more thoroughly idiomatic, more pregnant with homely illustration and familiar phraseology than if they had cultivated the learned languages, of which the constitution is so essentially different; and who are thereby affected unconsciously to themselves, and to a greater extent than they imagine.

But we find that we have deviated unconsciously from the matter of our author to the style of her work, and inflicted upon our readers a dissertation upon epistolary correspondence in general, when we should be engaged in telling them when and how she sailed from Southampton or Marseilles, we know not which. Having lost time upon our way, we must be content with overtaking her at Malta, and accompanying her in the French steam-packet *l'Alexandre*, which sailed for Alexandria on the 27th October, 1845. After a short stay in that city she sailed in one of the Pasha's steamers (which, by the way, was curiously and prosaically denominated No. 4.) for Cairo, where she arrived on the evening of the third of November. The following lively description of her first impressions on the morning after her arrival in this city will give a good specimen of her powers of agreeable narrative.

"This morning I awoke in a new world! The sun, the bright sunshine of Egypt, streamed in golden rays through the curtains of the vast projecting window of my bed-chamber; strange unwonted noises were heard in the street below, and roused me from a dream of home; I jumped out of bed, not quite sure of where I was, and throwing open the casement, my eyes were greeted with such oriental groupings, as soon convinced me of my whereabouts, and rivetted me to the spot. Early as the hour was, the space before the hotel was already full of life, and movement, and noise (for nothing is here done quietly). Near the door were two camels laden with stones; and growling vehemently; notwithstanding the blows rained upon them by their drivers, they would not get up—they had been overloaded, or badly loaded, and refused to rise until their burthens should be more equitably disposed of; and this their firm determination they conveyed to their task-masters by sounds and gestures not to be misunderstood. It was evident from the various

intonations of the cries they uttered, beginning with a low plaintive grumble, and ending in an angry growl; that they had commenced by pitying themselves for being overtaken, that they then remonstrated against the injustice of the blows that were inflicted upon them, and ended by angrily defying their tyrants to make them move! And they were right, the sagacious brutes! for the men finding that violent measures availed them nothing in such a dispute, decided upon lightening their loads; and no sooner was that done, than the camels arose and cheerfully stalked away, turning their patient heads from side to side, and meekly looking down with half-closed eyes upon their drivers, as though they had never been at issue with them. Here a group of old Arabs in huge white turbans, squatted under a wall, were waving their fly-flappers over the heaps of flat cakes, and bread, and ripe dates, that were spread upon the ground before them for sale. There stood a serpent-charmer with a large living snake coiled twice round his neck, and a bag full of lively vipers in each hand, offering his services to whoever wished their premises to be cleared of such unwelcome guests. In the centre of the place were gathered together twenty or thirty donkeys, all ready caparisoned for hire with high-fronted saddles covered with red morocco, and carpets spread over them fit to carry gentleman or lady; and their noisy drivers standing by vociferating as only Arabs can do, their dark slender limbs covered merely with a blue cotton shirt, the sleeves of which are gracefully drawn up with cords that cross the shoulders, their swarthy faces surmounted by a voluminous white turban, scarcely one of them possessing two eyes. Such are the ravages of ophthalmia in this clime! And lo! immediately facing my window rises the tall minaret of a neighbouring mosque, and from its upper gallery sounded the deep-toned cry of the muezzin calling the Faithful to prayer—sounds long unheard by me, yet well remembered, and bringing with them happy associations of my past wanderings in the East! And now rushed by a half-naked Arab, running at the top of his speed, and loudly cracking a long whip to clear the way for the Caireen gentleman in silken robes, who followed upon a highly caparisoned steed all covered with velvet, and gold and tassels, his pipe-bearer riding close behind him. And hark! what shrieks and shouts are those that ever and anon rise above the noise and clamour of the scene below? The Moristan (or public mad-house) of Cairo is close by, and the frantic merriment and wild yells of its wretched inmates mingle in strange discordance with the busy hum of everyday life.”—p. 35.

Mrs. Romer left Cairo after a delay of some days, and ascended the Nile in one of those light boats which are generally used for navigating that river. She appears to have been perfectly contented with her servants, crew, and company, and succeeded in reaching, without any serious

accident, the second cataract of the Nile. She had thus an opportunity of visiting almost all the monuments that exist at both sides of the river, and her book is replete with descriptions of these interesting ruins. But, in this respect, her book has nothing new to add to the information possessed by the public, and as these subjects are tolerably well known, we shall pass them by, and confine ourselves to those glimpses of Egyptian society which are afforded us in its pages, on which we purpose drawing somewhat largely. The majority of tourists are not allowed a glimpse of the interior of the harem, so we shall follow Mrs. Romer into that of Seid Husseyn, father of the English consular agent at Kenneh, a small town on the opposite bank to Denderah, celebrated for the ruins of its temple. Her account will, we are confident, have an interest for our fair readers.

"The early part of the day was passed by me in the harem of Seid Husseyn, which contains four distinct families, all living together apparently in the greatest harmony; namely, his own young wife (a Circassian slave whom he has married within the last two or three years) and her young child; the wife of his eldest son, Seid Mehemet, the East-India Company's Agent, and their several children; the wife of his second son, Ali Seid, who has no family; and the wife of Mehemet Husseyn's eldest son, a youth of eighteen, and their child; and strange to say, the old great-grandfather, Seid Husseyn, has the youngest and prettiest wife of them all! I arrived there at noon, and was received at the entrance of the house by Seid Husseyn himself, who lifted me from my donkey, kissed me on both cheeks, and consigned me to the care of his chief eunuch, by whom I was handed across the court to the back part of the building, and up stairs to the harem. At the foot of the last flight of stairs, I was met by the Kadun, or chief lady of the harem, Seid-Husseyn's young Circassian wife, and was introduced by her into the innermost apartment, and placed in the corner of ceremony of the low sofa that runs round two sides of the room. This young woman has pretty features and a sweet countenance, but her face falls very short of English ideas of Circassian beauty; and her figure is already out of all manner of shape from a commencement of *embonpoint*, which bids fair to make a monster of her in the course of a very few years. Her dress was neither becoming, nor well put on, and partook of the fashion of Constantinople and Cairo mingled together. It was composed of a Turkish *anteree* (or long dress open at the sides,) of embroidered silk lined with crimson, a short vest and trousers of white cotton, English cotton stockings, and red slippers; which latter she kicked off at the entrance of the harem. She wore the Egyptian Tarboosh, (or Fez cap,) bound on with an

embroidered handkerchief; and a second handkerchief of another colour was pinned under her chin like a child's bib, the two corners of the upper end being drawn up so as to cover her ears, and the lower part falling over her bosom as low, as where the waist ought to be, (but waists are not to be found in these masses of flesh.) This part of the Egyptian ladies' dress is exactly like the *guimpe* worn by nuns. Her hair was cut short upon her forehead, and combed down straight to meet the eyebrows; the back part tressed into several plaits, and hanging over her shoulders, and over the whole head-gear was thrown a large red Indian shawl of very ordinary quality, which served at once for veil and mantle. When seated by my side she looked like a shapeless bundle of clothes thrown into a corner; but when she arose and walked about the room, there was something ludicrous in the way in which the ponderous machine rolled about; all the fleshy protuberances presenting themselves in front and quivering under the ungenial exertion. The Kadun's two daughters-in-law, considerably her elders, and arrived at a state of obesity that amounts to deformity, made their appearance soon after, attended by her granddaughter-in-law, whom I shall designate as Black-eyes, from the extraordinary darkness of her eyes; the only handsome pair contained in the whole harem, and which appeared still darker and brighter from the quantity of kohl round them, and the clear paleness of her complexion. All the children followed their respective mammas; some growing into lanky girls and boys, dressed like men and women; some toddling about in red bournouses, and some carried in the arms of negress slaves, but not one of them betraying a shadow of good looks. This family party squatted themselves on the ground in a semicircle before me. Then began a close examination of every thing I wore; and before it was concluded, I really feared that I should have been completely undressed. It was evident from the curiosity and surprise evinced by them, and their frequent exclamations of *Wallah!* and *Mashallah!* that I was the first European woman that had become their guest. Do not suppose, however, that I am going to give you the remarks elicited by my toilette; for although every body talked to me, and that I talked to all, not one word did we mutually understand, as I had no interpreter with me. That trifling impediment, did not however render us less loquacious; and at last every body spoke at once, and no one listened, and I really fancied that I had fallen into a nest of magpies."—p. 324.

A party of dancing girls are introduced for the amusement of the party. Our author, in more than one part of her work, speaks with merited censure of the licentiousness and effrontery of these degraded women. It is a sad proof of the degraded condition, in a social point of view, of Egypt, that these wretched and immoral women are not

only admitted into their domestic circle, but are actually permitted to exhibit these licentious dances before the female and junior branches of the family, and to join them in the intervals of the dance on terms of almost friendly intimacy. But while we condemn those whose melancholy condition, social and religious, blinds them to the impropriety of such things, are we altogether free from censure ourselves? Is our opera altogether immaculate? Are not the representations or the performances of many a fair *danseuse* deserving of censure? Are not the immense fortunes made in comparatively few years, by some whose names we could mention, a proof of the degraded condition of public taste, which, in a christian country, is more discreditable than even the exhibition of the *Bayadère* or the *Ghawazee* among the followers of Mahomet? The dinner, to which Mahometan wives are never admitted, was announced in due course, and relieved our author from the noise and curiosity of her female acquaintances. Turkish dinners are no novelty, at least in the manner in which the present is served up for us—on paper, and with it her visit at the house of Seid Husseyn terminated.

Having penetrated with our author into the sanctuary of social life, we shall follow her into that of religion. On her return to Cairo, she wished to visit the principal mosques of the city, of which two, without close disguise, are inaccessible to christians. These were precisely the ones which the lady most wished to see, because they were prohibited. We doubt whether, at the present day, there is any great risk in visiting the public mosques, provided that ordinary care be observed in adopting the costume of the country, and practising to some extent the usual observances, so as not to hurt the religious prejudices of the people; and we are very much disposed to think that the apprehension of danger is only brought in to impart additional interest to the account of her visit to the celebrated mosque of El Azhar.

“This mosque may be termed the university of the East; for in the numerous colleges attached to it, are educated all the youths destined in this part of the world for the priesthood and the profession of the law, which are always combined in Mahomedan countries, where he who best understands the Koran, is the best lawyer. Formerly El Azhar sent out its pupils throughout the whole of Africa, and part of Asia, and it contains separate colleges under the same roof for the natives of the different provinces of Egypt, or of

other Mahometan nations who come to study there, and pay nothing for the instruction they receive. But the number of these has greatly diminished since Mohammed Ali seized upon the cultivable lands that belonged to the mosques, which in the case of El Azhar, formed a considerable portion of its revenues. It now contains from one to two thousand students, three hundred of whom form a college for the blind, which is maintained by funds bequeathed for that purpose by pious Moslems. The mosque is situated in the very heart of the city, and in such a labyrinth of thickly populated and narrow streets, that no good view of its exterior is to be obtained from any side. It has five entrances, the principal one leading into the vast court paved with marble, which we found full of students seated upon the pavements in little groups, and studying with their professors. I confess that I trembled as I walked through them, and fancied that every one who looked up at me would discover, from the colour of my eyes and the absence of kohl around them, that I was an European and even an Englishwoman; but nothing of the sort happened, and I got safely into the interior of the mosque. Its great space and the innumerable quantity of low slender columns by which it is supported, spreading in all directions like a forest, reminded me of the descriptions I have read of the Moorish mosque of Cordova; but there is no great beauty in El Azhar beyond that which magnitude and airiness produce. We seated ourselves at the foot of one of these columns, and I then made the best use I could of my eyes. The interior of the mosque was quite as full as the great court, and the groups were highly characteristic, and exceedingly picturesque; the base of each column being surrounded by a little turbaned conclave, busy in either the study of, or dissertation on, the Koran. Some with their eyes half closed, listened in a state of dreamy beatitude; others rocked themselves to and fro, or wagged their heads, as is common for Mahometans to do, when engaged in religious practices. Several cats sat by their masters, and looked as solemn and as orthodox as they did; and I am certain, could they have suspected my identity, would have scratched my eyes out, for the fraud I was practising on the followers of the Prophet. In the spaces between the columns, hundreds were engaged in their solitary devotions, and very many were stretched fast asleep upon the matting; the Korans, which had thus effectually transported them to the land of dreams, lying by their sides. A very few women were in the mosque, but just sufficient to prevent the presence of myself and my attendant appearing singular. After sitting some time at the foot of my column, while Mohammed (the servant) stationed at another one within sight of me, said his prayers. I made the circuit of the mosque, and then departed by the great court and the principal entrance, where I had deposited my slippers—very glad to effect my exit undiscovered, and unable to breathe freely, until I had paced several streets between the great hot-bed of Moslem fanaticism and

my infidel self—unable indeed even to laugh at the clever way in which I had *done* the grave Ulemas and Moollahs of Cairo, under their very beards.”—Vol. ii. p. 122.

We would willingly have extracted the description of the passage of the Cataracts, if it were not rather too long for our purposes. Indeed, far more interesting and important matter awaits us in that part of the work which treats of Palestine; for, with all its historical recollections, Egypt must yield in importance and interest to the latter country in the estimation of the christian. She went by sea to Beyrout. The following extract describes her feelings on approaching the city of Jerusalem from Jaffa.

“The hill country of Judea stretched before us to the East, and behind that mountainous barrier lay the city of Jerusalem! In about an hour after starting we entered the rocky defile and commenced our painful and difficult ascent along paths so rugged and narrow, as to be nearly impassable. The crowds of pilgrims that we fell in with, composed of Christians from all parts of the world, hastening to the sepulchre of Christ, in order to witness the commemoration of his Passion and Death on the very spot where he suffered, materially increased the difficulties of the way. The so-called road is so narrow, that in most places it will only admit of the passage of one loaded mule at a time; but although we could continue to keep our own cavalcade *en file*, we had no power to prevent the mules and camels of others from running past and jostling us, and endless was the confusion and displacing of baggage that ensued. I had imagined that when we had attained the summit of the chain of mountains that form a natural rampart to the land of Judah, we should obtain a view of the Holy City; but my expectations were disappointed. Arrived at the highest point, we could discern nothing before us but ridge after ridge of hills, a series of rocky undulations separated by gloomy valleys. The first of these is the Valley of Jeremiah, where the Prophet of the Lamentations first saw the light—and which is now known among the Syrian people as the country of the celebrated Abon Gosch, an Arab robber chieftain upon a grand scale, a sort of Moslem Rob Roy, who formerly laid the whole country under contribution, and enforced a black mail tribute from all travellers and pilgrims journeying to Jerusalem. But he has of late years settled down not only into an honest man, but a worthy and hospitable member of the social community; and has abandoned his vagrant life for a comfortable habitation, which looks solid enough to pass for a Christian convent—a transformation effected by Ibrahim Pasha, who made him understand that “two of a trade seldom agree,” and that he himself was going to carry on business on his own account in a way that would admit of no partnership. We descended from the Valley of Jeremiah into another

still deeper defile, the gloom and barrenness of the scene increasing at every step. A little further on the stream is pointed out, from whose pebbly bed David selected the stones with which he went forth to slay the great Goliath. Still advancing, all became desert around us; the rare and stunted olive trees, the thin herbage, which had hitherto been scattered on the hills, entirely disappeared, and nothing but loose stones encumbering the rocky soil were to be seen. Faint and weary with the excitement and with the difficulties of the road, I vainly strained my eyes, as height after height was passed by us, to obtain a distant glimpse of Jerusalem, and fancied that each ascent surmounted would bring it into view; but disappointment followed disappointment so repeatedly, that I began to think I should, like Moses, sink before reaching the Promised Land. At last an ascent of an hour brought us to an elevated plateau, from whence we looked over a dreary naked plain, without one spot of verdure or vestige of cultivation, to break the utter lifelessness of the scene. Before us on the edge of the horizon we distinguished a few minarets—then a castellated wall flanked with towers rose upon our view, all tinted with the same livid colouring that imparts such an indescribable melancholy to the whole landscape. Our hearts throbbed almost to suffocation, and our eyes became dim with tears as we gazed; for cold must be the bosom that preserves its tranquil equanimity in the all-exciting moment of first approaching the Holy City! Onward we rode for another hour through the desert plain, and then passing under a lofty gateway, guarded by Turkish soldiers, entered the narrow wretched streets of Jerusalem. Scarcely could our horses maintain their footing upon the broken rocks with which its squalid causeways are paved. 'Is this the city that men called the Perfection of Beauty, the Joy of the whole Earth?' involuntarily recurred to my recollection, as I cast my eyes around me upon a scene of melancholy, unequalled perhaps in any other inhabited city—for Jerusalem does not possess the dignity of a deserted ruin; living misery adds to the misery of its dilapidation;—the whole place looks like the illustration of an awful curse!"—Vol. ii. p. 181.

Our author arrived in the Holy City at the most favourable season, that of Lent; and after visiting the usual places of reverential interest in the immediate vicinity, was present at the ceremonies of Holy Week. It is not our intention to follow her in this excursion. The sites and objects which it embraced are already well known; and Mrs. Romer has added nothing to our previous information upon the subject. She seems to have visited them with the feelings of a pilgrim, and, making allowance for her religious opinions, in a spirit that in a great degree is deserving of our approbation. The Holy Week is always

a time of great excitement and bustle in Jerusalem, which is then crowded with multitudes of christians of all rites, that come to be present at the solemn religious ceremonies which are performed in honour of the Saviour's Death and Passion on the very spot on which they were endured. The animosity of the Greeks and Latins, which was productive of such evil in past times, is as strong at this day as it ever was, and frequently breaks out into angry and violent contention. If the most sacred place and the most solemn occasion could be a guarantee of tranquillity, the church of the Holy Sepulchre on Good Friday would be spared the profanation of such a sacrilegious contention. Yet, alas! even the Holy Week of the present year afforded the melancholy spectacle of one of the most violent and sanguinary quarrels that ever afforded the scoffing Moslem an opportunity of blaspheming the doctrines of christianity. Mrs. Romer was present on this occasion; and we shall allow her to tell in her own way what she witnessed. It is quite manifest that the dispute originated in the overbearing insolence and arrogant pretensions of the Greek schismatics.

"When we reached the church, the ceremony had already commenced. A sermon in Latin had been preached upon the spot where Jesus was scourged; a second in French at the place where he was crowned with thorns; and a third in German was just terminating at the chapel called *Impropere*, where he was spat upon and buffeted by the soldiers of Pilate; the effigy of our Saviour, borne aloft by a Franciscan brother, having made a station at each of these sites while the discourses were pronounced. The procession then ascended the staircase leading to Calvary, and a fourth station was made in the Latin chapel, to the right of the place of Crucifixion, on the spot where he was nailed to the Cross; and then while his effigy was laid upon the pavement, and that the ceremony of nailing it to the crucifix was enacted, a sermon in Greek was most impressively pronounced. Up to this time everything had proceeded smoothly; no sounds were heard save the deep tones of the several preachers, and the hushed whispers of the multitude, mingled with the sighs and sobs of the pilgrims. The ceremony of nailing to the Cross terminated, the procession chanting the '*De Profundis*' proceeded in the most orderly manner to take its position upon Calvary, where a sermon in Italian was to be pronounced at the moment when the crucifix should be affixed to the identical aperture in which the Cross of the Divine Sufferer was planted. The chapel of the Crucifixion belongs to the Greeks, but they have always been constrained to lend it to the Latins for this occasion,

which has generally been a source of discord, although of a less formidable nature than in the present instance. The chapel was, as you may imagine, full to suffocation; everybody was drenched with rose water from the *censers* [Quære ?] of the priests; the arm-chair of the Reverendissime had been placed exactly facing the spot where the Cross was to be planted; a large body of monks formed a semi-circle behind him, and I (by great good luck as I then imagined) had obtained a place at his left-hand, and so near to him as to support myself against the pressure of the crowd by leaning on the arm of his chair. He was deadly pale, and I observed a tremor in his hands, and a quivering of his lips, which I then attributed to the fervour of piety, and the emotion incidental to the solemn scene then enacting. For I assure you that, although I had gone to the ceremony contemning what I supposed would be a mummerly little less than sacrilegious in the eyes of christians of the Protestant faith, and although when there my judgment revolted against this coarse imaging forth of the Redeemer's agony, yet the ideas it awakened—the time, the place, the contagion of the emotions I witnessed, all combined to act so powerfully upon my imagination, that I trembled and wept as I beheld the Cross reach the chapel of the Crucifixion: and the same sensations of indignant sorrow assailed me that in my childhood I had always experienced when reading the account of our Lord's Passion. An altar covers the spot where the step of the true cross rested; upon each side of it stood, like a sentinel, a Greek priest. This in itself was looked upon as an offensive proceeding; but when the Latin fathers approached, and attempted to remove the Greek altar-cloth, which had no business there on that occasion, the two priests interposed, and insisted on its remaining where it was. The Latins remonstrated, and persisted in uncovering the altar; but, instead of listening to them, aggressive measures were adopted by their opponents. They tore down one of the chandeliers, and breaking a branch from it, began dealing blows right and left. A crowd of Greeks, who had not before appeared, rushed in, armed with bludgeons; the Latin monks defended themselves as well as they could with their enormous *cierges*, which they converted into weapons; but some of them, in anticipation of what had occurred, had brought wooden staves concealed beneath their robes; a number of pilgrims rushed into the *mêlée*, and a general and bloody battle ensued."—Vol. ii. p. 268.

We cannot continue this description. She is rescued from the crowd by "an exceeding tall and very powerful-looking" Irish gentleman, who happened to be present, and with the characteristic gallantry of his country, proffered his services. The quarrel was suppressed by a regiment of Turkish soldiers, and the original cause of it removed by the Pasha's own hand.

The prospects of the Protestant bishopric of Jerusalem are not obscurely hinted at in the following short paragraph.

"During the whole of our stay at Jerusalem, we were attended by one of the late Bishop Alexander's very few converts to christianity, as cicerone, and he was a *Druse*, and not a Jew! A fact so conclusive as to the anti-proselytism of the Jews requires no comment. The zeal and piety of the bishop led to his appointment to the new see; he was besides a converted Jew himself, and for that reason was perhaps better enabled to address himself to the sympathies of the Jews than one who had always been an alien to them. He was a man, too, of the most exemplary character, whose practice went hand in hand with his precepts; and yet, during the several years of his episcopal labours, he was unable to prevail upon the children of Israel to do as he had done!"—Vol. ii. p. 283.

We must make room for the following description of a locality that is second only to Jerusalem in the touching and sacred associations connected with it.

"After riding four hours across the plain of Esdaelon, and wondering that in such a splendid tract of land there should be neither villages nor detached habitations, we came to the hills among which is situated Nazareth, the country of Joseph and Mary, the place where almost the whole life of Jesus was passed. The little town is so placed that a distant view of it cannot be obtained; but, after scrambling along a difficult road for three-quarters of an hour, we came suddenly upon the valley on the western side of which it is situated. Peaceful, and primitive, and unworldly it looks, resting on the lower slope of the circular chain of grey, barren hills, that convert into a sort of basin the green vale of Nazareth, spreading at its feet; an air of sanctity appears to pervade the whole place, as though its pure and holy traditions had preserved it inviolate from all mundane associations. We gazed with reverence and love upon the sequestered nook where the youth of Mary had been passed; where the Divine Mystery which made God man had been accomplished, and near to which the first miracles of Christ had been performed. We knew that the localities over which our eyes wandered, had been His familiar haunts from the days of his boyhood to those of His sinless maturity; and again we felt, as upon the Mount of Olives, that we trod upon holy ground, concerning which nor error nor fraud could possibly exist. There is a Latin convent of Franciscans at Nazareth, where travellers are hospitably received; and the good fathers have fitted up a house detached from the convent in which women can be accommodated, the laws of their order forbidding the admission of our sex within their holy establishment. This detached house is arranged not only with great comfort, but

actually with an elegance which the celebrated convent of Mount Carmel does not exhibit. The Italian taste of the monks has decorated the walls with arabasques in *fresco*, such as are common in the country-houses of Italy, and the chintz hangings and sofas, as well as the bedding, were of the nicest description. Such an 'oasis in the desert' as this, is indeed inestimable, after five days' travelling without any other accommodation than that which tents can afford, with the fears of Bedouins from without, and the certainty of the monstrous insects, that the soil of Syria produces, crawling about within, perpetually before our eyes; (and I have no hesitation in owning, that, of the two, the latter appeared to me by far the most terrible visitation!) but, putting even the physical comforts of the place out of the question, the cordial and hearty welcome given by the good Franciscans would in itself alone suffice to render four bare walls attractive. Three days is the period that travellers are allowed to sojourn as the convent guests, and most warmly have the fathers pressed us to complete the given time here; but we have availed ourselves of the privilege for two days—we arrived yesterday before dinner, and we shall depart to-morrow on our way to Damascus. Every spot that the eye rests on here carries with it an interest, which, although of a less painful character than that experienced at Jerusalem, is in no degree inferior to it, and is besides more concentrated. The town is very small, and from its situation never could have been larger, being in the fork formed by two hills, which present an acute angle, so that every spot of ground must have inevitably been trodden by the feet of Him who for thirty years dwelt within its precincts."—Vol. ii. p. 305.

She has also, what many female travellers (aye, and male also) have not, a kind word to say in behalf of the poor Franciscans, who had been so kind to her.

"A considerable portion of the population of Nazareth are christians, and the respectful affection evinced by them for the Franciscan monks speaks volumes in favour of these latter. Whenever they appear in the streets with us, men, women, and children run to kiss their hands, and the good fathers seem to have something kind and encouraging to say to all. There is a school in the convent for the instruction of christian children, which is under the superintendence of Fra Stanislao, the brother to whom is deputed the reception of travellers; but he sighed heavily, and with an expression of unutterable weariness, as he described to me the ungrateful task he found the tutoring of those wild Syrian children to be. Poor fellow! he has only been here fifteen months, and his time of probation in Terra Santa is twelve years! 'Ma passa il tempo!' he exclaimed with the air of a martyr, as he told me this; 'Forse rivedrò la mia patria!' The only circumstance that seemed to

rouse him into animation, was the account we gave him of the fray in the church of the Holy Sepulchre on Good Friday. His face flushed, his veins swelled, his hands involuntarily clenched, he muttered between his teeth, 'Ahi Birbanti!' All the indications of a fiery temper for a moment became apparent in the bearing of the monk; but they were quickly repressed, and he resumed his characteristic air of resignation and mortification. He listened, however, with evident interest to our recital; and, as we are the first travellers who have reached this place from Jerusalem since that disgraceful affair, we have been regularly appealed to by all the brotherhood to describe the scene."—Vol. ii. p. 315.

The following is "worth preserving, it is so thoroughly American.

"Last evening two American gentlemen arrived here who appear to be deeply read in Biblical lore, and quaintly enough told me they were '*spying out the Holy Land!*'"—Vol. ii. p. 316.

Mrs. Romer went from the 'Holy Land to Damascus, where, after some unpleasant adventures and accidents, (one of the latter had well nigh proved fatal,) she arrived in the month of April. As we have left the precincts of that holy and venerable land, which nought befits but deep thought and solemn reflection, we may be permitted to quote a passage of more every day character than those which we have hitherto presented to our readers. We have several before us, but shall prefer the lively description of Damascus shopping.

"I am never weary of rambling through the bazaars, and have found the shops of the silk-mercers very tempting lounges. The shopkeepers here, however, spare you very kindly the fatigue of going to their warehouses in quest of pretty things, for the moment they are apprized of a traveller's arrival, they hasten to the European hotel, followed by their servants, laden with packages of their best merchandize, which they open out, spread over all the sofas and cushions, and insist upon leaving that you may judge of the effect they produce by candle-light. Here has been such a concourse of these men since our arrival, that the great open recess in the court looks like a complete 'vanity fair;' and I never return to the house that I do not find five or six silk merchants and their attendants seated on the marble pavement, leaning on their bales of goods, and looking as patient as if they had nothing in the world to do but to wait my good will and pleasure to toss over their merchandize. You can imagine nothing more picturesque than the appearance of the court at such times; the graceful grouping of the men—the beautiful Syrian costume, in all its Moslem integrity

of most orthodox turban and loose silken robes—the glittering stuffs spread out to catch any sunbeam that steals through the quivering branches, and the lovely locality, with its fretted arches, its marble incrustations, its splashing fountains, and its fragrant flowers. And then the chaffering! such chaffering as is only found in the East. These merchants always commence by showing their *worst* goods, and asking for them the double of what they intend taking for their *best*. You may on all occasions be sure that there is at the bottom of their bale a little select parcel of superfine articles lying *perdu*; and it is only when you have disparaged and tossed aside all that has been previously spread out before you, that it is produced, and the most preposterous prices put upon its contents. Then the Dragoman is summoned to bargain for you, and the affair grows warm!

“ ‘When Greek meets Greek, then comes the tug of war!’ ”

“On these occasions Mohammed shines forth in all the lustre of Dragomanic pride, and of that rigid probity which is his never-failing characteristic. He opens and throws aside piece after piece of silk with superb disdain; he listens to the prices asked for them with an incredulous smile; then bursts forth an Arab explosion of indignation, in which the outraging terms, ‘Yahoodi’ (Jew), and ‘Kelb’ (dog), are prodigally applied to the unconscionable dealer. The poor man shrinks into the half of his natural dimensions, and expostulates; Mohammed, as if he did not even hear him, turns round to me, and asks me to point out the articles which I wish to purchase; I do so, and he then gathers them into a heap, and offers a price for them. The dealer refuses it, and recommences his deprecatory dialogue; but Mohammed, thrusting all the things back into the bundle, flings it into the middle of the pavement, takes their owner by the shoulder, and pushes him after it, and then, recommending me to retire into my own chamber, disappears himself. In about a quarter of an hour he knocks at the door of my room with a parcel in his hand; the affair is terminated, he has got the articles for something less than he himself first offered for them.”—Vol. ii. p. 349.

We have given a specimen of Mohammed’s commercial ability, we must also give an instance of his skill in cookery.

“I never tasted a better turkey than he gave us; and on complimenting him on its great delicacy, I learned from him the Egyptian secret of rendering the flesh particularly tender. Half-an-hour before the bird is killed, a glass of brandy is poured down its throat, which produces complete intoxication, and the flesh of the tipsy turkey acquires a tenderness superior to that which is produced even by long keeping—a system that would be impracticable in this climate. This method of condemning the unhappy

turkeys to go out of the world in a state of Moslem reprobation is a curious bearing out of the 'die and be d—d' principle."—Vol. i. p. 279.

He was equally clever in the interpreting department, as the following exquisite specimen will prove.

"I must tell you that whenever Mohammed is alluding to the Sheikh-ul-Islam, or head of the Mahometan religion at Cairo, he invariably calls him the archbishop of Canterbury, by which parallel he fancies he renders the functions of that personage more intelligible to us."—Vol. i. p. 218.

We can find room for but one passage more. It is a short one: and may prove interesting to naturalists.

"This morning Monsieur D'Arnault sent me a present of some beautiful ostrich eggs. They are found in the adjacent desert; and in a country where every article of food is both scarce and bad, they are esteemed a luxury for the table; but I had not the courage to make a trial of them. Monsieur D'Arnault tells me that the hen ostrich will lay upwards of thirty eggs at a time, which she deposits in the sand, and slightly covers up, but that it is an error to suppose that she takes no further heed of them; she returns at night to sit upon them, and it is only during the day-time that she abandons them to the fostering care of the sun."—Vol. i. p. 221.

It is time that we bring this notice to a close. When we say that Mrs. Romer is an agreeable and interesting writer—that her work, though possessing no claims to original information, yet pleases and interests the reader, and that it is put before the public with all the advantages of type and paper that an eminent London publisher can give, we have said all that truth requires of us in our critical capacity concerning "*The Temples and Tombs of Egypt and Palestine.*"

ART. VI.—*The Faith of Catholics on certain points of Controversy, confirmed by Scripture and attested by the Fathers of the first five centuries of the Church.* Compiled by the REV. JOSEPH BERINGTON, and the REV. JOHN KIRK. Third edition, revised and greatly enlarged by the REV. JAMES WATERWORTH. 3 vols. London, Dolman's, 1846.

WE know an instance of an Anglican minister who has since become a Catholic, who, in obedience to the wish of his Church, as he conceived it then to be, took to studying the Fathers of the very centuries from which these useful volumes have drawn their materials. After working on for some time in this way, he began to find that it was rather a conceited thing to try and reconcile for himself apparently conflicting statements of the Fathers by some *tertium quid* of his own inventing. He found for instance such questions as the following present themselves to him: Is God the Father wise, owing to having the Son who is very Wisdom, or from some other cause? if God is His own Wisdom, as some Fathers tell us plainly, how comes it that others argue against the Arians, as if by depriving the Father of the Son these heretics made him unwise, or (to coin a word for the purpose) wisdom-less? What becomes of the numerical oneness of substance, if one of the Three Persons has a wise substance and the other not? Or again, if God is one God, why is the Holy Ghost and not the whole Trinity said to overshadow Mary at the Incarnation? If those joined to Christ are one spirit, how does this union differ from the hypostatic union? If the Son is to reign till subjected to the Father, as stated seemingly in 1 Cor. xv., how comes the Nicene Creed to say, *Cujus regni, non erit finis*? If the Father is greater than the Son, and early fathers ascribe this greatness to the Father because he is unoriginate, how is one to be sure this is the right way of explaining a passage which later fathers took in another way? If it was the Son who appeared to the patriarchs, as the early fathers seem to hold, how can I make out for myself that they did not hold the contrary of what St. Austin and the Athanasian Creed teach on the subject of the Son's equality to the Father? If the attributes of God are identical with God, as some fathers teach very plainly, in what precise way am I to keep clear of the infidel assertion that

God is pure benevolence, and that when Scripture speaks of his justice it is only a way of speaking exactly such as it uses when it speaks of his wrath? If God is everywhere, how is he everywhere? in substance or in operation only, or how?

Alarmed at having to settle, if not these very questions, (of such tremendous consequence,) at least very similar ones for himself, our Anglican friend determined to see if he could not get introduced to some learned Anglican writer, who should put before him, in a systematic form, whatever statements the Fathers had made in the course of controversy, reconcile apparently conflicting passages, and make him feel that he had some idea of God, the Trinity, and the Incarnation, such as he could depend upon for its orthodoxy and consistency. He had been taught to sigh for the times of Laud and Andrews, and look with compassion upon the beginning of the present century: and certainly with his aspirations after a knowledge only of God, the Trinity, and the Incarnation, the Anglican system viewed as a living agent did mighty little to teach him upon these most vital subjects or to answer the difficulties which the Fathers had created for him. He therefore hoped that, as the living system was so stupid as to furnish no aid to him, at all events the Church upon paper would give him a systematic view upon the subjects which a christian (as he thought he was) seemed to have a right to find a systematic view of. He enquired, but no Anglican dogmatic treatise was forthcoming: twice had his promised helpmate failed him; her voice was not a living voice: but even her paper existence would not give him any oracle.

“ Quid faceret ? quo se his raptâ conjuge ferret ?

Quo fletu Manes, quâ Numina voce moveret ?

Illâ quidem Stygiâ nabat jam frigida cymbâ.”

The Stygian oblivion of all the simplest doctrines of christianity into which he had been plunged by “his holy Mother in her love and care for her children,” left him fortunately vulnerable in his heels in which he was wounded by the immortal Petavius. This great divine showed him how to answer all his difficulties, and taught him a system, or rather such part of a system as he lived to finish, upon the very points on which Anglicanism left him in entire ignorance, viz., God, the Trinity, and the

Incarnation. The heathen had had dark hints of these truths and so had he: we are sure he does not mean entire ignorance in an absolute sense but in a relative one. Man's highest knowledge compared to what an angel has naturally, from being in God's presence, may fitly be called entire ignorance: an Anglican's highest knowledge deserves no better name if we consider what is furnished him by his establishment, and not what is borrowed by him from Catholic writers. He who steals light from the sun with a burning-glass, might as well say he had the sun, as Anglicanism might pretend to teach a system of theology: it is like Sir Hudibras seeing a star through a telescope at an infinite distance, and then fancying he had shot it.

Whoever then wishes to sap the Anglican system, as far as it deserves the name of system at all, must attack the victims of it as he might attack heathens, by showing that they have got a heap, a crude undigested heap, of truths, much as the heathen had. When God made the world, he made all things in a wonderful harmony and order; when it was sunk into ignorance and sin, he took flesh to undo the confusion which these had introduced: he brought a system into the world which, like a complicated piece of machinery, had a great many parts, all indeed bearing on each other, but not all fully seen to do so, till the church had had time to examine and state scientifically the parts of this machine and their wonderful bearing on the whole. At the Reformation a number of these parts were recklessly thrown away: solid original parts of the system were undeniably lopped off. When prayers for the dead were taken away, charity for the dead ceased, and the commandment to do to others as we would have others do to us, became narrower from having been so exceeding broad as to take in all the members of Christ's body. When men forgot the communion of saints, they thought very little of angels who were their fellow-citizens: when their mind was no longer peopled with these heavenly beings, they had nothing by contrast with which they could elevate their ideas of God. Hence they degraded God and thought of God the Son only as a ministering spirit, and could not bear the doctrine of the Incarnation, and were overrun in their lives with a Socinian chill, while their lips honoured Christ with orthodox words. They hated the reverence we pay to Mary, because they had lowered Christ to a

lower place than even she who is infinitely below him ought to hold.

People may say, this is an unfair view of things: that Anglicans *may* hold a great deal more: we allow it: they may hold any thing they like, heretical or orthodox, as far as we can find out. The actual living system does not prevent their holding any heresy, though it makes those inclined to orthodoxy feel exceedingly awkward when they hear their bishops battering down all they venerate with their triennial philippics. The fact is, that the principle of dogmatism has only just life enough in the Anglican system to make it lop-sided and incoherent, but not to make it a teacher, speaking with authority, even upon the most elementary truths of christianity.

Such a book then as that before us does not of course go quite to the bottom of the question. It is plainly of little avail, or at least, with some classes of minds, it is of little avail, to put before them passages of the fathers which might teach a person who held the rudimental doctrines of christianity we have alluded to, but will not come home to one who does not. Thus the finest passages which could be produced about the Blessed Virgin, would not tell much with a person who did not realize the doctrine of the Incarnation, because it is necessary to believe in a heart-felt way that God became flesh, before we can believe any thing great of her from whom he took that flesh. In other words, 'the certain points of controversy' which Mr. Waterworth treats of, do not take in what are in our opinion the real points of difference: the real difference between the faith of a Catholic and of a Protestant is on far more vital points than is commonly supposed. There really is no doctrine whatever commonly taught in the establishment, upon God, the Trinity and the Incarnation. Such a principle for instance as this—that the attributes of God are identical with his substance, and only distinct and yet necessarily so in our minds; or as this—that whatever God worketh external to Himself, that the whole Trinity worketh; or as this—that God the Son was not really ignorant even in his human nature; such principles are certainly not known or felt amongst the ordinary run of Anglican divines, nor put before their students in theology. He therefore who would set them right, must in most cases assume an ignorance of such principles, and

patiently condescend to acquaint them with these rudiments of theology.

Some statement of this kind has seemed necessary, to enable us to show what good Mr. Waterworth's book is likely to effect, by pointing out what it *is not* likely to effect. It will not do much for minds of a somewhat scientific cast, who have no real apprehension of the primary doctrines we have mentioned. They will only wince from passages which (they feel) contain a doctrine for which no foundation exists in their own mind. These will be acute enough to see that many of the passages Mr. Waterworth has given are very hard nuts to crack, but instead of risking any danger to their jaws, they will quietly drop them a little while after, and walk on much as unconcernedly as before. When then Mr. Berington, (whose preface Mr. Waterworth has reprinted,) speaks of "the doctrines of original sin, the trinity of Persons, the incarnation of the second Person and the atonement for sin," as "generally admitted by all societies of christians, the followers of Socinus excepted," (vol. i. p. 23,) it ought to be remembered that out of the Church the admission of these doctrines does not go much beyond words and wishes. The Catholic should be aware of this, as he may otherwise waste words and ply passages drawn from the learned collection before us to little purpose. There may possibly also be cases where it would be desirable, before admitting a person to the Church, to see that he has (not of course a scientific knowledge, but) some sort of knowledge of these doctrines: in general however those disposed to be converted would be better informed.

But the volumes before us were originally intended for Catholics, who might find it satisfactory "to trace by their own inspection that body of divine truths which from hand to hand has been brought down" (p. 6,) to us: but now-a-days they cannot but fail to serve as a most valuable repertory to the Catholic priest who may any day come across inquiring Anglicans, and be able to turn the weapons this work furnishes to great account in helping such persons to recognize the true church. For there are persons with no great time for acquiring exact theological knowledge, who have been told all their lives that Popery is something very shocking, and that amongst other sins it is guilty of inventing a prodigious number of new doctrines. Now we think fair-minded persons who can be

got to treat the question as one of vital concern to their eternal welfare, ought, if the case requires it, to be put upon reading these volumes. They may surely learn from them that it really is idle to pretend that any system of Protestantism is more like the church of old than the present church. They have here, in English, a number of passages upon the pretended novel doctrines, so that they have no excuse upon the score of ignorance of Latin or Greek for not making themselves acquainted with the real state of the case. Neither can they say, with any show of reason, that a Catholic may without intending it put a false translation upon a passage, and still more if he does intend it. For it would be quite impossible so to distort quotations of sufficiently ample scope to occupy three volumes, as to make them all speak Popery. Moreover, they are arranged under heads which make it easy to refer to any point upon which the testimonies of the fathers may be required. It is proper to add, for the information of those who may possess either of the former editions of this work, that the testimonies given in the present edition are very far more numerous than before: Mr. Waterworth has been at the pains to read through the whole of the fathers of the five first centuries for the purpose, and to retranslate nearly all the extracts, besides adding several notes and illustrations.

As for producing specimens from these volumes, it would be an endless task; where to begin and where to end, nobody could decide. But a little more may be said upon the use the Catholic may make of them. Puseyites, every one knows, try to go by the fathers, and fancy the fathers are with them and against us, in proportion as they do not read them or misread them. The controversial use of such volumes then is plain in the present day. But they may be very useful in other ways also, upon which other ways we should like to say a few words before we finish this short notice of them.

Scholastic theology, although quite necessary in order to the attainment of accurate definitions and precise notions, is very dry, and tends to make those who study it exclusively, dry and unyielding and apparently heartless, where they should be pliant, eloquent, winning, gentle, and affectionate. The latter qualities patristic theology is calculated to infuse, because it is natural theology so to speak, whereas scholastic theology is artificial theology. The latter reminds

one of the work of the anatomist, the former of that of the portrait-painter. Although painters study anatomy, they do not move mankind to admiration by the study of anatomy, but by the study of nature. The study of anatomy may keep them from representing human beings in postures incompatible with nature, but will never teach them how to catch the most favourable aspect of a countenance, the graceful mien, the "modest stillness and humility" written in some people's faces, or that undefined and undefinable beauty which we perceive in what is called expression. Now we think that the more the fathers are studied, the more it will be found that they teach us how to put theological truth in an attractive form. There is a spirit in them which we can catch, and which does not seem either to be found or to be expected in scholastic writers; what these last gain in precision, they necessarily lose in that unction which alone will move people's hearts. The want of this unction will make preachers clumsy, even when they do feel, in expressing their feelings; the artificial has become a second nature to them so to say, and they make us smile or bring ridiculous associations into our heads, when they intend to be touching and pathetic. Such volumes then as those before us, by giving people a taste of the fathers, have a tendency, to say the least, to correct the dryness and cold formality which the scholastic dissecting knife tends to impart to those who are habitually handling it. A little of patristic theology is better than none at all, though it cannot be gotten without some little industry, even with the help of Mr. Waterworth's volumes, nor its spirit appropriated and assimilated, without habits of meditation and devotion.

People engaged in active ministerial duties, have very little time for studying either fathers or schoolmen, although early habits of industry would often have increased this time most materially; to save and fill up odds and ends of time with useful reading, is a secret which few comparatively learn, whether they are or are not blameworthy for such neglect. Yet if even these might get a taste of the fathers, let us hope there are some to whom these volumes may give a taste *for* them. We of course have no wish to abridge the time given to a systematic course of theology, but yet we think if younger persons were taught early to acquire an active habit of mind, they might in many cases find patristic lore a relief to severer

study, of such a kind as to do away the necessity for such very copious doses of light reading, as people generally consider requisite for the vigour of their mental constitution. It would indeed be quixotical to prescribe St. Basil's epistles, as an excellent substitute for Nicholas Nickleby, or St. Athanasius's life of St. Antony, as more amusing than a novel of Sir Walter Scot's. Still, without going quite so far as this, we do think that the mind may be cloyed and made unwieldy by the bulky diet of light reading, when it would be braced and invigorated by a little more work. As far as common experience goes, the hardest workers are generally the most light-hearted. If then in an age when cheap and moderately good editions of the fathers are coming out, Mr. Waterworth's volumes shall do anything to give to rising theologians a taste for the study of them, he will in this case also have done an important service.

One word more and we have done. There are a vast quantity of sermons of the fathers, which might be studied with great advantage by all those (not who do think, but) who are capable of thinking, from which sermons many extracts will be found in the volumes we are recommending. These sermons we may regard in a light which will make them useful to many people of education; they may be considered as exhibiting specimens of that unction which we have before spoken of as abounding in the fathers, and here wish to recommend as so necessary in order to meditation. We have sometimes fancied that a collection of passages from the fathers arranged in the order of St. Ignatius' Exercises, would be a very useful book, as tending to form a good remote preparation for those who would go through the exercises. Being written at a great distance of time, such passages would not do the work of meditation for us, which is not desirable, but yet would, as being the work of our fellow Catholics, have sufficient community of feeling to suggest thoughts far deeper than we should find out for ourselves. If the specimens Mr. Waterworth has given, should induce any one to attempt this task, we should be very glad; here we mention it as helping us to render intelligible our wish that these volumes may lead persons who have leisure for study, to see of what great use patristic learning may be in helping them to meditate without dryness and weariness. Some people may overflow with unction as we have called it, so far as to

be able to throw it into drier forms of theology, which scholastic books put before them; but the majority of people are likely to find meditation dry work, simply because they have never had even a taste of those authors whose writings would give it ease, pliancy, and gracefulness, without depriving it of its sinews. Mankind cannot be moved by dry arguments, nor can arguments of a more moving kind be supplied to the preacher without meditation. Meditation again will not in ordinary cases be other than dry, without some knowledge of those great masters of unction, the fathers. Mr. Waterworth's book is a sort of introduction to these venerable writers, and so it is a useful book.

ART. VII.—1. *The Church in the Catacombs; a Description of the Primitive Church of Rome, Illustrated by its Sepulchral Remains.* By CHARLES MAITLAND, M. D., 8vo. London: 1846.

2.—*Monumenti delle Arti Christiane Primitive nella Metropoli del Christianesimo, Disegnati ed Illustrati per cura di G. M.* Distribuzioni, I—VI. 4to. Roma: 1844-5.

FROM the very first announcement of Dr. Maitland's work, we have awaited its appearance with a mingled feeling of hope and of curiosity. We were curious to observe the impression produced upon the mind of a zealous Anglican by a long, and, as we had heard, a careful study of the monuments of the early church of Rome; and we hoped that in the "Church of the Catacombs" a subject had at length been discovered which might be regarded as common christian ground, and in the consideration of which an English tourist might forget for a time the irritable and jealous feeling with which it has been customary to regard every thing Roman, or bearing, no matter how remotely, on the religion or the religious usages of Rome. We hoped that the subject might at length be treated as one with which the heart has to do as well as the intellect, and, (if it be lawful to apply to ourselves what Dr. Maitland has used with a different application,) that "amid the

paintings of the catacombs, generally so pure and peaceful in their object and intention, the Church ought to have met with no enemies, appearing so gentle and so ready to forgive."

Gladly, had this hope been realized, would we have devoted the space at our disposal to a calm and peaceful description of the interesting monuments with which the catacombs abound, apart from every controversial discussion which they involve. How abundant, how interesting the associations with which the very name is connected in every christian mind,—the infancy of our religion, its trials, its sufferings, its abasement, its struggles and its triumphs,—the memories of our early fathers in the faith, the simple records of their constancy and devotion, their customs, their feelings, their affections, their hopes, their fears, their every-day lives! We can hardly fancy a more delightful study than this particular branch of christian archæology—the monumental history, as it were, of the Christian Church. It is one to which we have long desired to call the attention of our readers, and when we shall have received the concluding Parts of Father Marchi's great work upon the catacombs,* we shall not fail to carry out the design. But for the present the plan which Dr. Maitland has adopted, renders it impossible to consider the catacombs in any other light than as a field of polemical controversy, and compels us to forget every more congenial consideration of subjects common to all christian minds, in the eternal discussion of points at issue between the rival churches.

Nor, on reflection, should we be surprised that this is the view of the subject which the author was led to take. The example had been set by almost every one who went before him. Even were it otherwise, the controversies which have agitated the Anglican Church during the last two years, could not fail to give a polemical turn to the enquiry in which he was engaged; and the memorable secessions from the ranks of Anglicanism which occurred a short time before the publi-

* The work which stands in the second place at the head of these pages. It is the fruit of many years of patient and laborious personal researches in the catacombs of Rome, especially that of St. Agnes, great part of which had never been explored before. The work is published in parts. As yet we have seen but the first six, but many more have appeared in Rome; and the engravings introduced into this paper, are copied from the plates of one of the most recent numbers.

cation of his work, naturally devoted it more immediately towards what are regarded as the peculiarly Roman doctrines. However much, therefore, we should have preferred a purely antiquarian work upon the catacombs, which is really a desideratum in English literature, yet we are far from condemning the view which Dr. Maitland has thought it advisable to prefer. On the contrary, it is one to the development of which, as from every enquiry into christian antiquity, we look confidently as a means of furnishing new evidence of the great truths of Catholicity.

The Church in the Catacombs, is professedly [p. 2,] an attempt to disprove the claim which Romanist writers make "to identity in discipline and doctrine with the church that occupied the catacombs," and to "show from these remains the more striking resemblance existing between the Reformed English Church and that of primitive Rome." Accordingly, the author has, in the course of his observations, addressed himself, either professedly or incidentally, to most of the leading topics of Catholic controversy: although (as he is a Doctor in Medicine and not in Divinity, we trust it is no disparagement of his powers to say this) he has not brought to the enquiry all the preliminary information which is indispensable for its full and satisfactory elucidation. And most unfortunately it happens that the descriptive and explanatory portion of his work, which is, generally speaking, executed with considerable judgment and taste, bears but a small proportion to the controversial part, for which we must be pardoned if we say he is by no means equally qualified.

Indeed, it would not be reasonable to expect any very profound or minute theological erudition in a popular work written by a layman; and had the author abstained from controversy altogether, we should willingly have overlooked every deficiency in this particular. But it is nothing more than justice to require that one who undertakes to instruct the public in theology, should take the trouble to inform himself therein; and that a writer who denounces the opinions and criticises the arguments of Catholics, should at least be acquainted with the principles which he condemns, and understand the arguments which he discards with contempt.

For instance, although we should be a little surprised at the blunder, yet we should not think it necessary to take Dr. Maitland to task for translating (p. 192,) the word *Levites*

(a Deacon*) a *Priest*; but we think it a little too much that he should make this false translation an argument against sacerdotal celibacy. So also, though it might be unreasonable to require from an unprofessional writer an explanation of every obscure historical fact, like the condemnation of the practice of adding the sign of the cross to the formula of the Trisagion, yet it is hard to tolerate the ignorance of a controversial writer who founds upon it an argument against the use of sacred images.† (p. 164.) In like manner, we should expect from a writer who professes to discuss theological and historical questions, a little more familiarity with church history than may be inferred from his thinking it (p. 209) "sufficient" (on a point, be it remembered, on which he declares that "the decrees of Councils and the opinions of the Fathers would fill a volume,") to "quote the *Quinisextan Canons*, A. D. 706!"‡ and that, before he ventured to conclude (p. 186) that *because* "St. Cyprian called together two synods and a council at Carthage without the concurrence of Stephen, the Roman bishop;" or even because "in these assemblies resolutions were passed in direct opposition to Stephen," *therefore* "of the many innovations forced upon Christendom by the Church of Rome, the doctrine of the supremacy is the most surprising and unfounded," he should at least have taken the trouble to enquire whether any "modern Romanist," even of the most extreme school, held that bishops could not call local councils, (as those of Carthage were,) "without the concurrence of the Pope;"

* It can hardly be necessary to prove, that this is the true meaning of the word. Its very etymology sufficiently establishes it. St. Laurence the deacon, is familiarly known in the legend, as *Levita Laurentius*. Facciolati, (in voce) quotes Sidonius (Lib. ix. 2.) for this signification, and also a verse from Arator, *In Acta Apostolorum*. "Albiso antistes Proculusque Levites," v. 553. We have never seen an instance of the contrary signification.

† This condemnation had as little to do with the veneration of sacred images, as with the problem of the quadrature of the circle. It was, in fact, simply and solely a condemnation of the monophysite heresy. Peter the Fuller, [*Tractatus*] for the purpose of embodying this heresy in the public liturgy of the Church, had added to the well known formula called the Trisagion—*Αγίος εὐθὺς ὁ θεὸς, ὁ ὢν ὁ ζωὸς, ὁ ἀθάνατος, ὁ ἀνίκητος, ὁ ἀκαταράγματος, ὁ ἀκατακτάτος, ὁ ἀκατακτάτος*—[*Sanctus Deus, Sanctus Fortis, Sanctus Immortalis, miserere nobis*:]—the words *ὁ ὢν ὑπὲρ ἡμῶν σταυρωθὺς*, [qui pro nobis crucifixus es,] thereby meaning to imply the *unity of nature* in Christ. The addition of the sign of the cross to the Trisagion, was a symbolical representation of the words, *qui crucifixus es*. As such it was employed by the Monophysites, and as such alone is condemned. It is well known, that even in the fiercest days of iconoclasm, the cross, (provided it were without a *figure of Christ*,) was permitted to stand.

‡ This date, by the way, is incorrect. The synod in question, called by the Greeks *trullana*, and by the Latins *Quinisexta* or *Trullana*, was held A. D. 692.

or even whether the refusal of the bishops of a particular country to receive a papal decree of discipline could be regarded as a denial of the papal supremacy. To a still more serious oversight or perversion, we shall have occasion to devote the greater part of our remaining space; but we must first offer a few observations in general criticism of Dr. Maitland's performance.

From the extent of the space devoted to dogmatical discussions, the reader will be prepared not to expect much of what is ordinarily looked for in a descriptive work. The truth is, that except a few pages in the chapter "On the Origin of the Catacombs," and a portion of the chapter "On the Origin of Christian Art," the work contains absolutely no information as to the extent, appearance, or present condition of the Catacombs of Rome. Even the little which is given is so general and vague, as hardly to serve any of the purposes of a description. The reader will find no account of the curious and interesting objects to be found in the several Catacombs, (of which, indeed, he will hardly find even a complete enumeration;) or of the extent to which they have been explored. And, what surprises us most of all, he will not find any account of the recent and most important discoveries of the learned Jesuit, Father Marchi, in the most interesting of all the Catacombs, that of St. Agnes. There is not in the entire volume, as far as we remember, a single allusion to his researches, although they have been attended with most important results, and are familiarly known by every person of common information in Rome. Indeed, the vagueness and generality of the author's references to the subject of the Catacombs, taken along with an observation which incidentally occurs in his work,* lead us to suspect that he possesses but little personal acquaintance strongly with them, and that he writes from the description of others, and these not the most profound authorities on the subject.† His quotations are, *for the most part, second-hand*; and his engravings, except those from the Lapidarian Gallery, appear, generally speaking, to be of the same character.

The work consists of seven chapters—the most impor-

* "As far as the writer has had an opportunity of examining the catacombs, there appears to be no trace, &c. &c."—p. 40.

† His favourite authorities seem to be Raoul Rochette, and Roestell.

tant of which are those on the Origin of the Catacombs, on the Symbols used therein, and on the Offices and Customs of the Ancient Church. The chapter on the Martyrs of the Catacombs, is a feeble and timid *rifacimento* of Dodwell's well-known dissertation, *De Paucitate Martyrum*; and that upon the Origin of Christian Art, is vague and common-place in the last degree. But there is, throughout the entire work, a tone of dogmatism which will pass with the unlearned as evidence of erudition, and there is hardly a question controverted between Catholics and Protestants, which is not introduced in some portion of the work. Thus we have constantly occurring throughout the work, sometimes a dogmatical declaration of opinion upon such questions as those of Prayers for the Dead, (p. 14 and 236,) of Saint-worship, (p. 152,) of Purgatory, (236,) Relics, (14,) the Blessed Virgin Mary, (279,) Transubstantiation, (220,) Clerical Celibacy, (199, &c.,) Papal Supremacy, (186 and foll.,) the withdrawal of the Chalice, (p. 310,) not to speak of many other minor controversies, as the use of lights in the Church, Monasticism, &c., &c. From this enumeration it will be sufficiently clear that to follow him throughout, would far exceed the limits of our article. It must be sufficient, therefore, to test his accuracy upon one or two of these topics, selecting those on which he has bestowed most labour and space.

We have said that the fact of Dr. Maitland being personally familiar with the Catacombs, appears to us much more than doubtful. Indeed, his great stronghold seems to be the Lapidarian Gallery—that is the long range of inscriptions which, as every visitor of the Vatican must remember, lines the walls of the great gallery leading to the Library and the Museum. As a specimen of his general powers of description, we shall transcribe his account of this Gallery.

“At the entrance to the Vatican Museum is a long corridor, the sides of which are completely lined with inscriptions plastered into the walls. On the right hand are arranged the epitaphs of Pagans, votive tablets, dedications of altars, fragments of edicts, and public documents collected from the neighbourhood of the city; and opposite to them, classed under the heads of Greek, Latin, and consular monuments, appear the inscriptions of the ancient Christians. These have been collected indiscriminately from the catacombs about Rome, and have hitherto remained unpublished. To

this gallery, from the circumstance of its containing little more than sepulchral stones, the name of Lapidarian, or *delle Lapi di*, has been given. The inscriptions, amounting to more than three thousand, were arranged in their present order by Gaetano Marini. The consular monuments, principally comprised in a compartment at the further end of the corridor, are those containing the names of the consuls who governed during the years in which they were erected. Their value as chronological data is obvious; and their authenticity is the more to be relied upon, from their rude execution and imperfect orthography, often leaving us in doubt as to the very names of the consuls intended to be expressed. It would appear that the better class of Christians, especially those of the third and fourth centuries, were more in the habit of adding dates to their epitaphs than those of lower condition or of an earlier period."—pp. 8—10.

The contrast of the Pagan and Christian inscriptions is interesting.

"On the walls thus loaded with inscriptions we may trace a contrast between the state of Pagan and that of Christian society in the ancient metropolis. The funereal lamentation expressed in neatly engraved hexameters, the tersely worded sentiments of stoicism, and the proud titles of Roman citizenship, attest the security and resources of the old religion. Further on, the whole heaven of Paganism is glorified by innumerable altars, where the epithets unconquered, greatest, and best, are lavished upon the worthless shadows that peopled Olympus. Here and there are traces of complicated political orders; tablets containing the names of individuals comprising a legion or a cohort; legal documents relating to property, and whatever belongs to a state such as the Roman empire in its best times is known to have been. The first glance at the opposite wall is enough to show that, as St. Paul himself expressed it, "not many mighty, not many noble," are numbered amongst those whose epitaphs are there displayed; some few indeed are scarce to be distinguished from those of the Pagans opposite, but the greater part betray by their execution, haste and ignorance. An incoherent sentence, or a straggling mis-spelt scrawl, such as 'The place of Philemon,' inscribed on a rough slab, destined to close a niche in caverns where daylight could never penetrate, tells of a persecuted, or at least, an oppressed community. There is also a simplicity in many of these slight records which is not without its charm, as in the annexed:

BIRGINIVS PARVM
STETIT AP. N

'Virginius remained but a short time with us.' The slabs of stone

* See Plate for fac-simile.

used for closing Christian graves, average from one to three feet in length. In this they differ remarkably from the sepulchral tablets of the Pagans, who being accustomed to burn their dead, required a much smaller covering for their funerary urn. The letters on Christian monuments are from half an inch to four inches in height, and coloured in the incision with a pigment resembling Venetian red. Whether this pigment originally belonged to all the letters is uncertain; many are now found without it. The custom of cutting in the stone is alluded to by Prudentius in his hymn in honour of the eighteen martyrs of Saragossa, in which he calls upon his fellow-Christians to wash with pious tears the furrows in the marble tablets erected to them :

‘ Nos pio fletu date, perluamus
Marmorum sulcos——’

The orthography of these epitaphs is generally faulty, the letters irregular, and the sense not always obvious.

“Another difference between the inscriptions belonging to Pagans and Christians of the early centuries, is too remarkable to be passed by unnoticed. While the heathen name consisted of several essential parts, all of which were necessary to distinguish its owner, the Christians in general confined themselves to that which they received in baptism. Thus the names of Felix, Sevus, Philemon, and Agape, are found on tombs, unaccompanied by any other of the designations which belonged to those individuals as members of a Roman family. Occasionally we met with two, and perhaps even three names on their monuments, as Aurelia Agapetilla, Largia, Agape; but these are not common. The first believers, when not forced by the multiplicity of persons christened alike, to add a further distinction, appear to have considered their Christian name as the only one worthy of preservation on their sepulchres.”—pp. 10—12.

From this interesting collection of inscriptions, Dr. Maitland has made copious extracts,—partly in illustration of the religious and social usages of the early Romans, partly in vindication of Anglican doctrines against the modern assumptions of popery. From what has been already said, it is hardly necessary to add that he vehemently denies the existence of any evidence of the distinctively Roman doctrines in the monuments of the Church in the Catacombs. A few short extracts will explain his opinions.

“It may not be amiss to premise generally, that in the inscriptions contained in the Lapidarian Gallery, selected and arranged under Papal superintendence, there are no prayers for the dead, (unless the forms ‘May you live,’ ‘May God refresh you,’ be so

construed,) no addresses to the Virgin Mary, nor to the Apostles or earlier Saints; and with the exception of 'eternal sleep,' 'eternal home,' &c., no expressions contrary to the plain sense of Scripture. And if the bones of the martyrs were more honoured, and the privilege of being interred near them more valued than the simplicity of our religion would warrant, there is in this outbreak of enthusiastic feeling towards the heroic defenders of the faith, no precedent for the adoration paid to them by a corrupt age."—p. 14.

"From these epitaphs, as well as from others scattered throughout this work, it is evident that the modern Romish notions on this subject, (prayers for the dead,) were entirely unknown to the ancient Christians."—p. 235.

"In a day when the Romanist claim to primitive resemblance is half credited by some who might be forward in furnishing a refutation to the assumption, it must be consolatory to every dutiful son of our Church, to find that most of the points on which the question of Catholicism turns, require no subtle refinement for their mastery."—pp. 308-9.

"We have but to examine the ecclesiastical remains of Rome to find that its past and present can in no way be identified; that we gain nothing in resemblance to the church of the catacombs by a movement towards modern Rome; and that no tendency to apostolic unity is implied in the profession.

Per varios casus, per tot discrimina rerum
Tendimus in Latium.

To the present Church of the seven-hilled city we are indebted for nothing but excommunication and the stake."—p. 312.

This is precisely the view for the support of which Dr. Maitland has taken up his pen. He himself admits that it is a novel one; that the catacombs have hitherto been given up as hopelessly and irreclaimably papistical; and that from the day of the first discovery till the present, "Romanist writers have been suffered to claim identity in discipline and doctrine with the church that occupied them." (p. 2.) When it is remembered how abundant have been the sources of information regarding the catacombs—how endless the collections of inscriptions and engravings illustrating their condition—how universally the works of Bosio, Boldetti, Aringhi, Bianchini, Fabretti, Muratori, Mabillon, Marangoni, &c., claimed and received the attention of the learned of every country and of every persuasion, the *prima facie* value of this admission will be strongly felt; and however disposed the reader may be to admire the boldness, he will hardly venture to hope for the success, of an author who undertakes to de-

monstrate what hardly any of the learned of his forefathers in the anti-popish ranks had ventured to conjecture.

It will be seen at once that Dr. Maitland's plan embraces two points: first, a disproof of the identity of the Roman church with that of the Catacombs; secondly, a demonstration of the identity of the Anglican church therewith. The latter of the two Dr. Maitland appears to have overlooked altogether. Perhaps he found the negative side of the question more easy, if not more attractive, than the positive—the work of demolition more agreeable than that of reconstruction. However this may be, we should have wished to see him undertake, upon the same principles which he here employs against popery, an apology of the high-church doctrines against a dissenter. We fear he might find it difficult to prove from the inscriptions of the catacombs the doctrine of “apostolical succession,” of “baptismal regeneration,” or of “church authority:” nay, we should not wish to see him tied down to his favourite Lapidarian Gallery, (by which he would fain test every Roman doctrine,) and required by some sturdy Scottish divine to establish the Anglican view of the Presbyterian question, or even called upon by a subtle Arian to demonstrate, exclusively from these sources, the Trinity of Persons in its full post-Nicene acceptance. It is rather remarkable, that among all the inscriptions produced by Dr. Maitland, there is not a single one which will prove the distinction of the two orders of episcopacy and priesthood, still less the superiority of the former, and if we except the symbols of the Dove for the Holy Spirit, and the application of the terms Lord, Master, &c., (on which the Arian will suffer no argument to be founded,) to the Second Person, there is absolutely nothing to establish this great fundamental doctrine of christianity.

What inference would Dr. Maitland, in common with ourselves, draw from this? That these doctrines were unknown to the ancient christians? Assuredly not. But that the monumental inscriptions of the early ages not only are not sources to be relied on *exclusively* as embodying the creed of the times, but that from causes, partly sufficiently intelligible, partly unknown to us, many doctrines were habitually suppressed or but obscurely symbolized, not only in these but in all other public documents of the time. We will go farther. Even in the times when faith was most free and untrammelled, nothing could be more absurd

than to rely upon sepulchral inscriptions for a full exposition of the faith of the time. We should like to see Dr. Maitland sit down to reconstruct the Thirty-nine Articles from the monumental panegyrics of St. Paul's, or the fulsome epigrams of Poet's Corner; and we candidly confess that we should ourselves be very sorry to have to prove, on the principles which Dr. Maitland here lays down, from the gravestones of any modern Catholic cemetery, that Roman Catholics of the present day believe in Transubstantiation, Papal Supremacy, Confession, Invocation of Saints, Purgatory, or even Prayers for the Dead. But we shall have to say a few words more on this subject before we close, and we shall therefore proceed to consider how Dr. Maitland deals with these materials, such as they are, in the enquiry which he proposes to himself.

The first thing which will strike every well-informed reader, is the strange fact, that although, where there is need of any classical, or critical, or artistical illustration, he freely avails himself of the inscriptions contained in the collections of Boldetti, Fabretti, Muratori, &c., yet, in controversial questions, where he wishes to argue from the silence of the inscriptions as to some "modern Roman" doctrine, he *confines himself* (p. 14.) *to the inscriptions of the Lapidarian Gallery*. This is done upon the implied presumption that, as the inscriptions in this gallery have been "collected indiscriminately from all the catacombs of Rome," and "arranged under papal superintendence," therefore they must embody every evidence of peculiarly Roman doctrine, which has been discovered in the catacombs since they first became an object of attention with ecclesiastical antiquaries. By his proceeding on this assumption, it would appear that Dr. Maitland does not know, or has overlooked, the history of the formation of this Lapidarian Gallery. It will be necessary, therefore, to say a word regarding it.

It is perfectly true that from the first moment of the rediscovery of the catacombs, the historical monuments with which they abound have been an object of the liveliest interest with the Roman Pontiffs. Eugene IV., Callixtus III., Nicholas V., and Leo X. successively issued the strongest prohibitions against the destruction or mutilation of the monuments. Under the auspices of the last-named pope, Mazochi published the first collection of inscriptions which appeared after the invention of printing;

and in order the better to consult for the judicious preservation of all the objects of interest which might be discovered, his holiness resolved to place them under the care of the painter Raffaele. Clement XI. renewed the prohibition issued by his predecessors. Benedict XIV., at the instance of Maffei, formed a museum for their reception. The celebrated antiquarian Bianchini, and afterwards Bottari, proposed the plan, which has since been adopted, of arranging the inscriptions along the walls of the great gallery which leads to the museum of the Vatican; but the proposal was not adopted for many years afterwards, nor was it till the pontificate of Pius VII. that the present admirable arrangement was carried out. Meanwhile, however, the work of disentanglement had been for three centuries carried on, and though the pontifical prohibition had the effect of preventing to a great extent the destruction of the inscriptions, yet, as they were discovered from time to time, they were appropriated by different communities or individuals, and sometimes set up in the various collections in the churches or monasteries of Rome, sometimes transferred to other cities or convents of Italy: and it is hardly necessary to observe, that those inscriptions which contained some doctrinal testimony of importance, would be the most special objects of curiosity and of interest, and, consequently, would be most likely to be appropriated as soon as they were discovered. It requires but little examination of any of the numerous collections of inscriptions, (especially of that of Marini,) to enable one to see how signal and complete, despite all the precautions which have been adopted, has been the dispersion of the tablets discovered in the catacombs of Rome. To each inscription, generally speaking, is prefixed a notice of the cemetery in which it was discovered, and of the place where it was deposited at the time of the author; and from this enumeration it will appear that there are few cities, and even minor towns, which have not been enriched by the sacred spoils of the Roman cemeteries. Even in Rome itself there are still in existence several independent collections, far inferior in number, of course, but still possessing great interest for an antiquarian. Dr. Maitland seems to have overlooked them altogether; but those who in visiting Rome have turned their attention at all to such matters, can hardly fail to remember the inscriptions at Sant' Agnese, San Paolo, San Lorenzo, San Giorgio in

Velabro, San Clemente, S. Maria in Trastevere, Santa Cecilia, not to speak at all of the collections in the Villa Panfilii, Villa Albani (we think), and, most of all, that of the Roman College.

From all this it will clearly appear, that the collection of inscriptions in the Lapidarian Gallery, far from containing, as Dr. Maitland would have his readers conclude, *all* the monumental evidences which "Romanists" have it in their power to produce, in point of fact, comprise but the gleanings which remained within *immediate* reach of papal influence at the commencement of this century, after three, or nearer four, centuries had been spent in exploring and selecting the most important and interesting of the contents of the catacombs.

With this prefatory remark we shall proceed to examine Dr. Maitland's assertion, "that it is evident from the ecclesiastical remains of Rome that its past and present can in no way be identified" (p. 312.); but as, from what been already stated, it would be impossible to run through all the topics of controversy which he has introduced, we shall confine ourselves to a few of the most prominent, on which he dwells at greatest length.

To commence with Prayer for the Dead; Dr. Maitland declares that it is evident that the modern Romish notions on this point were entirely unknown to the ancient christians. (p. 235.) Now, if the reader will follow us through a few observations on this point, he will understand how far the author's prejudices have blinded him to the real facts of the case, and will be able to estimate the amount of reliance to be placed upon his other statements.

For the fact is, that *there is hardly a single form of phrase in which it is possible to embody a prayer for the dead, of which we may not discover the prototype in the epitaphs of the catacombs.* We have been at some pains to classify a few of the most ordinary ones under the several heads which occurred to us, and though they are far from exhausting the subject, yet they will suffice for our purpose. We shall commence with that which *modern* popular use has consecrated for the purpose, and which it is needless to say, would, in the eyes of every Anglican, not to say Protestant dissenter in the empire, at once stamp as "popish" any cemetery in which it might occur; we mean the prayer for PEACE or REST to the departed, in its several forms.

CLASS I. PRAYERS FOR PEACE OR REST TO THE DEPARTED.

The reader must bear with us, if, in the necessity of compressing within our narrow limits as large an amount of evidence as may be practicable, our page should become little more than a long catalogue of inscriptions, with hardly a word of comment or explanation.

We begin with the most simple form of the prayers reducible to the first class.

(1.) The following inscription is from the catacomb of St. Priscilla. It is hardly necessary to observe upon the rudeness of its orthography. The *KITE* for *κεῖται* is not peculiar to this inscription.

ΕΝΘΑΔΕ KITE (*κεῖται*) ΖΟΣΙΜΟΣ
ΔΙΔΑΣΚΑΛΟΣ ΕΤΩΝ ΝΗ
ΕΙΡΗΝΗ ΣΟΙ ΗΤΩ*

"Here lieth Zosimus, a teacher of fifty-eight years. PEACE BE TO THEE!"

(2.) A very similar inscription was found accompanied by the phial of blood,—the ordinary symbol of martyrdom.†

ΕΖΗΣΕΝ ΜΑΡΤΥΡΙΟΣ
ΕΤΗ ΕΙΚΟΣΙ ΔΥΟ
ΕΙΡΗΝΗ ΣΟΙ †

"Martirius lived twenty-two years. PEACE TO THEE!"

(3.) The corrupt orthography is not confined to the Greek inscriptions. The following was found in the catacomb of St. Callistus.

GENSANE PAX ISPIRTO (*spiritui*)
Tuo. §

"Gensanus, Peace be to thy Spirit!"

* This and many of the following inscriptions are selected from Marini's collection, which is published by Cardinal Mai, in the fifth vol. of his *Scriptorum Veterum Nova Collectio*. We have employed this collection along with others, partly because it is hardly known in this country, partly because it is of the very highest authority. We shall cite it as "Marini," the pages being those of the fifth vol. of Cardinal Mai's *Scriptorum Veterum*. The above is from p. 416.

† Nothing could be more weak than Dr. Maitland's attempt to disprove the value of this symbol as a note of martyrdom. We must take some other occasion to return to this and other points for the present omitted.

‡ Marini, p. 416.

§ Marini, p. 418.

(4.) A similar one was discovered in the catacomb of St. Priscilla.

BESSULA, SPIRITUS TUUS IN PACE.*

"Bessula, thy Spirit be in Peace!"

(5.) Sometimes the form is different.

In the same catacomb were found the following rude lines, accompanied by the phial of blood.

MATRONE DULCISIME QUÆ
VIXIT ANNOS XVII. P. M. (post maritum)
TE IN PACE.†

"To a most dear matron who lived seventeen years after her husband. Mayest thou be in Peace!"

(6.) The following gives no detail whatever regarding the deceased, but barely the prayer. There is probably some mistake or mutilation of the name.

RERITE



TE IN PACE.‡

A similar inscription occurs at page 445 of the same collection, and another in Boldetti, page 420.

(7.) Very frequently we meet with a prayer for REST instead of PEACE. Thus in the following, which is from the cemetery of St. Pretextatus. We need not observe upon the false construction.

MARIA BONA FEMI-
-NA QUÆ BENE BIXIT (vixit)
CUM CONJUGEM SUUM
ANNOS PLUS MINUS IIII
BENE CESQUE.§ (quiesce.)

"Mary, a good woman, who lived with her husband four years, more or less. REST THOU HAPPILY!"

(8.) Or more briefly.

LEA, BENE CESQUAS.|| (quiescas.)

"Lea, mayest thou rest happily!"

* Boldetti, *Osservazioni Sopra i cimiteri*, p. 420.

† Marini, p. 441.

‡ Marini, p. 441.

§ Marini, p. 440.

|| Boldetti, p. 482.

Sometimes both prayers are combined, as in the very form which "papists" still preserve, *Requiescat in pace*.

(9.) Thus in the following tablet found with the relics in the cemetery of Santa Cyriaca,

JULIO FILIO PATER DOLIENS (DOLENS) FECIT
BENE MERENTI QUI BIXIT ANNOS XVI.
MENSES VII. DIES X. ANIMA INNOX
CESQUAS (quiescas) BENE IN PACE.*

"To his well-deserving son Julius, who lived sixteen years, seven months, and ten days, his mourning father erected this. O, innocent soul, MAYEST THOU REST HAPPILY IN PEACE!"

(10.) Sometimes the prayer is in the imperative, as in the following, found in the cemetery of San Callisto, with a phial of blood.

LEGITIMUS ET AMANTIA AURELIO URSO
FILIO DULCISSIMO QUI VIXIT ANNOS XVIII.
DIES XV. PARENTES FECERUNT DECESSIT XI. KAL.
OCTOBRES QUESCE IN PACE
EXIBIT (EXIVIT) DE SECVLU INBENTIS (probably *juvenis*.)†

"To Aurelius Ursus their sweetest son, who lived nineteen years, fifteen days; his parents, Legitimus and Amantia, erected this. He died the eleventh of the Kalends of October. REST THOU IN PEACE. He departed from life young."

(11.) It would be easy to multiply, almost without limit, examples of the subjoined form, which may, at first sight, appear to be simply *future*, and not *optative*. When taken in connexion, however, with those which we have produced, and with many others of the classes to be specified hereafter, we think it will be easy to believe that *cesquet* is but a false orthography for *cesquat*, both of them being parts of the verb *quiesco* in the rude form in which it occurs in the Latinity of the early christians. Still, as there is a doubt, we shall leave the benefit of it, whatever it may be, to Dr. Maitland, and content ourselves with a single specimen, found in the catacomb of S. Cyriaca, with a phial of the martyr's blood.

* Marini, p. 385.

† Marini, p. 366.

AURELIO NATALIO AL.
 CONJUX FECIT QUI VIXIT
 MECU BENE ANNOS XXXII.
 QUIESQUET IN PACE.*

"To Aurelius Natalius, his surviving wife erected this. Who lived happily with me thirty-two years. MAY HE REST IN PEACE!"

(12.) Sometimes we find the scriptural idea of sleep introduced, as in the following from the cemetery of St. Hermus.

EN EIPHNH KOIMHSEIΣ

ΜΟΔΕΣΤΟΤ (μαδου.)



"Mayest thou (or thou shalt) sleep in Peace. (The tomb) of Modestus."

(13.) Or in the following still more explicit inscription from the cemetery of St. Callistus.

DOMINA DULCISSIMA
 STERCORIA FILIA QUI (quæ)
 BIXIT AN. II. MENS. IIII. IN
 PACE DOMINI DORMIAS.†

"My daughter Stercoria, sweetest lady, who lived two years four months. MAYEST THOU SLEEP IN THE PEACE OF THE LORD!"

Sometimes the same prayer is found with the additional idea, "in the company of the Saints," or "of the just." Examples of this form may be seen in Marini, p. 362, and in Boldetti, p. 58.

(14.) It sometimes happens, also, that both these forms are combined in the same epitaph. A very remarkable example may be seen in an inscription discovered in the cemetery of Calepodius. It is mutilated at the commencement, but the name appears evidently to have been *Δωροθεος*.

[ΔΩ] ΡΟΘΕΩ ΤΥ (τη) ΓΑΥΚΥΤΑ-
 ΤΥ (γλυκυτατη) EN EIPHNH H ΨΥΧΗ ΑΤ-
 ΤΟΥ ΜΕΤΑ ΔΙΚΕΩΝ (δικαιων) Η ΨΥΧΗ ΑΤ
 ΤΟΥ ΕΤΩΝ Ν ΜΗΝΩΝ ΤΡΙΩΝ§

"To dearest Dorotheus. His soul be in Peace! His soul be with the just! Aged fifty years and three months."

* Marini, p. 366. If any person should desire further examples of this form, (sometimes varied to *quesquet in pacem*,) we refer him to Marini, pp. 369. 383. 437. 439, (both of which however being in the abridged forms, *quesq. in pa.* may be as well read in the optative as in the future,) also to Boldetti, pp. 397. 808, &c. &c., and to Aringhi, ii. 260, 261, 262, &c.

† Marini, p. 415.

‡ Boldetti, p. 418.

§ Boldetti, p. 420.

But, instead of delaying further on this class of inscriptions, we shall pass to inscriptions of another form.

CLASS II. — PRAYERS FOR THE ETERNAL LIFE OF THE DEPARTED.

(15.) This form would seem to be less obnoxious to Dr. Maitland than the preceding; at least he supplies us with several examples. As,

FAUSTINA DULCISS BIBAS (vivas)
IN DEO.

"Sweet Faustina mayest thou live in God!" (p. 234.)

(16.) The following is from a tablet in the Lapidarian Gallery.

ZOTIKE
ZHΞAIZ EN
KTPIN ΘΑΠΠΙ. (*thageti*)

"Zoticus, mayest thou live in the Lord! Be of good cheer!"

(17.) The following inscription is interesting as having been discovered in the Basilica of the SS. Apostoli at Milan by St. Charles Borromeo.

DÆDALIA, VIVAS IN CHRISTO.*

"Dædalia, mayest thou live in Christ!"

(18.) Sometimes we find a mixture of Greek and Latin in the epitaph. Thus in the following from the cemetery of St. Priscilla.

HERMIONE FILLE
CALLISTE MATER
[?] HΞE EN ΘEO.

"Caliste to her daughter Hermione. MAYEST THOU LIVE IN GOD!"

Indeed, this form of prayer is perhaps more frequent of recurrence than any other. It would be easy to accumulate examples. As,

(19.) OLIMPIODORE, VIVAS IN DEO.†

* Marini, p. 427.

† Boldetti, p. 340.

(20.) STRATONICE VIVAS IN DOM.*
Dep. XVII. Kal. Oct.

(21.) REGINA, VIVAS
IN DOMINO JESU.†

(22.) In this class of prayers, also, the imperative form is occasionally employed. Thus, in the following tablet from the cemetery of San Callisto.

BONDATOVE (probably *bono atque*) DULCISSIMO CONJUGI CASTORINO QUI VIXIT ANNIS LII. MENSIBUS V. D. X. BENEMERENTI, UXOR FECIT, VIVE IN DEO.‡


"To Castorinus, her good and dearest well deserving husband, who lived fifty-two years, five months, and ten days, his wife erected this. LIVE THOU IN GOD."

(23.) Another inscription, especially interesting from the circumstance of its having been engraved on a signet-ring, is given by Dr. Rock in his Hierurgia. (ii. p. 460.)

ΑΦΘΟΝΑ. ΕΝ. ΘΕΟ
ΖΗΣΗΣ

"Aphthona, mayest thou live in God!"

(24.) In the following a new idea is introduced.

ZOSIME, VIVE IN NOMINE.  §

"Zosimus, live thou in the name of Christ."

(25.) Still more remarkable is the introduction of the name of the apostle St. Peter into a similar formula, in which it appears to take the place of that of Christ in the inscription last cited. An example occurs in a tablet found in the cemetery of St. Priscilla, accompanied by the phial which ordinarily designates the martyr's tomb.

RUTA OMNIBUS SUBDITA ET AFFABI-
LIS, BIBET (VIVET) IN NOMINE PETRI
IN PACE.||

"Ruta, obedient and affable to all. MAY SHE LIVE (OR SHE SHALL LIVE) IN PEACE IN THE NAME OF PETER."

This is the very form of expression which, when applied

* Marini, p. 449.

‡ Marini, p. 368.

† Boldetti, p. 266.

§ Marini, p. 455.

|| Marini, p. 446.

by Catholics to the Blessed Virgin, is regarded as absolute blasphemy—a usurpation of the peculiar privilege of the name of Christ. (Acts iv. 12.)

(26.) There is another variety of form in this class of which it is hardly worth particularizing. But we may as well give an example of it before we pass to the next class.

ULPIA VIVA SIS CUM FRATRIBUS TUIS.*

“Ulpia, mayest thou be living with thy brethren!”

CLASS III.—PRAYERS FOR THE HAPPINESS OF DEPARTED SOULS.

Dr. Maitland unhesitatingly asserts, without, however, attempting any proof, that “the custom of adding an ejaculatory prayer was derived from the pagans.” (p. 233.) We should be curious to see a pagan parallel for those which we shall now subjoin. It is rather singular that both should contain precisely the same strange blunder in orthography, *tus* for *tuus*, and the same peculiar form *ispiritus* for *spiritus*.†

(27.) The first is from the cemetery of St. Callistus.

DRESALONICE ISPIRITUS

TUS IN BONU.‡

“Dresalonicus, may thy spirit be in happiness!”

(28.) A counterpart of this, so like that we might easily imagine them the work of the same rude sculptor, is given by Marini.§ It is from the cemetery of St. Saturninus.

ROMANE

ISPIRITUS

TUS IN BONO SIT.

“Romanus, may thy spirit be in happiness!”

CLASS IV.—PRAYERS FOR ACCEPTANCE OR REMEMBRANCE FROM GOD.

(29) Sometimes we find a direct prayer for merciful accep-

* Boldetti, p. 419.

† Is this the germ of the modern peculiarity of Italian pronunciation, (which every foreigner must have observed,) of introducing vowel sounds—what are commonly called *tails* (code)—at the end of words?

‡ Boldetti, p. 418.

§ p. 446.

tance in the sight of God. This form is generally found in brief epitaphs, for the most part containing little but the name of the deceased, and the prayer. Such is a very simple tablet found within the catacomb of S. Cyriaca, with the martyr's phial.

URSULA
ACCEPTA SIS
IN CHRISTO.*

"Ursula, mayest thou be accepted in Christ!"

(30.) Still more interesting, both in a controversial and a critical point of view, is an inscription found in 1742 in the cemetery of St. Hermes. It is preserved by Marangoni in his most curious and learned work, *Delle cose Gentilesche trasportat ad uso delle Chiese*.† Besides some peculiarities of orthography, which illustrate the correlative sounds of the Greek and Latin vowels and diphthongs, it is further remarkable, not only as containing a medley of both the languages, but as having both written in the Greek character.

ΔΗΜΗΤΡΙΟΝ ΕΤ ΛΕΟΝΤΙΑ
ΔΕΙΡΙΚΗ ΦΕΛΑΙΕ ΒΕΝΕΜΕΡ-
ΤΙ ΝΗΘΗΚ [μνησθῆ σου] ΙΗ. ΟΥΤΟ (Inscr)
Ο ΚΤΡΙΟΝ ΤΕΚΝΟΝ. (Demetris et Leontia, Siricæ
filia benemerenti. Μνησθῆ σου Ιησους ο Κυριος τεικνον)

"Demetris and Leontia to Sirica their well-deserving daughter.
THE LORD JESUS REMEMBER THEE, O CHILD!"

But we feel that it is a work of supererogation to multiply examples of these forms. In order therefore to leave more space for the most important of all the classes, we shall be content with a single illustration of

CLASS V.—PRAYERS FOR ETERNAL LIGHT TO THE DEPARTED.

(31.) If the reader will remember the "popish" prayer, "*Lux perpetua luceat eis*," he will have no difficulty in recognizing its type in the subjoined epitaph, found

* Marini, p. 454.

† p. 463.

with the bones of the deceased in the cemetery of St. Callistus.

AETERNA TIBI LUX

TIMOTHEA IN



QUÆ VIXIT ANN. XIII. MENS VIII IN PAGE. (DEP) OS. VII ID. AUG.*

"Eternal light in Christ to thee Timothea! who lived thirteen years, nine months in peace. Buried on the seventh of the ides of August."

We shall add one other class of monumental prayers used very frequently by the early Christians, and possessing special interest in the present enquiry as indicating very plainly the primitive belief of a state of suffering or discomfort after death, from which it was lawful to pray that the soul might be released. We shall dwell, therefore, at some length upon this topic.

CLASS VI. — PRAYERS FOR RELIEF, REFRESHMENT, OR RELEASE FROM SUFFERING.

(32.) The following inscription is from the catacomb of San Callisto.

AMMERINUS

RUFINE CONJUGI

CARISSIME BENEMERENTI

SPIRITUM TUUM DEUS

RE. FRI. GERET.

"Ammerinus to Rufina, his dearest well-deserving wife. MAY GOD REFRESH THY SPIRIT!"

Dr. Maitland, who supplies two examples of this form of prayer (p. 236.), indignantly rejects the idea of its conveying the notion of release from a state of suffering. We shall devote a few words to the enquiry.

Of the classical meaning of the phrase, we presume there can be no question. Cicero (*De Senectute*, xvi.) uses it to signify the relief obtained after excessive heat by the bath or the shade, — *Umbris aquisve refrigerari*. Its natural meaning therefore, the very idea of refreshment by being cooled after excessive heat, is a strong confirmation of the notion of a purgatorial fire.

But we shall not rest exclusively upon this. Its value in

* Marini, p. 430.

these christian inscriptions will be best ascertained by a reference to its use in the popular christian Latinity of the period, and especially (as the allusion is clearly a scriptural one) in that of the old Vulgate; and this every biblical scholar will admit to be "a relief from suffering or discomfort."

Not to multiply examples, it is used (Eccles. xxxi. 25.) for the relief obtained by discharging the stomach after excessive eating—"surge e medio et evome; et refrigerabit te;" for a place of shelter and refreshment, after passing through fire and water—"transivimus per aquam et ignem; et eduxisti nos in refrigerium" (Ps. xlv. 12.); for relief after toil and fatigue (Exod. xxiii. 12.); and generally for relief or assistance in necessity. (2 Tim. i. 16.) But, perhaps, the most remarkable instance of all is the prayer addressed to Abraham by the rich man, when he was "tormented in this flame." (Luc. xxvi. 24.) The word which he uses to express the release from torture for which he prays, is no other than *refrigeret*. (καταψύξη)

Again, if we examine the meaning of the word in the Latinity of the Fathers of the second and third centuries, we find it precisely the same. Tertullian (with whom, for conciseness, we must be content) uses it for the relief of those who are in distress, (Ad Scap. c. iv. p. 71.)* *indigentibus refrigeramus.*" In a like sense he employs it in the Apology, "*Inopes quosque refrigerio isto juvamus*" (c. xxxix. p. 32.); and, in general, for the assistance, relief, and countenance afforded by the bishop to the widows supported at the expense of the Church, "*cui si quid refrigerii debuerat episcopus,*" (De Vel. Virg. c. ix. p. 178.)

In truth, the etymology of the word, its scriptural use, and its use in the remains of the Latin Fathers, establish beyond the possibility of doubt the meaning which Catholics recognize as implied by it; and though we shall not choose to define precisely the nature of the suffering, relief from which it is used to express, yet no unbiassed scholar can doubt that the word necessarily supposes a release from some suffering, whatever may be its nature or its object. The following epitaphs require no commentary. Their rude orthography and barbarous con-

* Paris, 1675.

struction furnish an affecting illustration of the poverty and lowly condition of the poor christians of those days.

(33.) AUGUSTE, IN BONO REFRIGERES (SIC) DULCIS.*

(34.) ANTONIA ANIMA DULCIS IN PACE TIBI DEUS REFRIGERIT.†

(35.) NICEPHORUS ANIMA DULCIS IN REFRIGERIO.‡

(36.) From a long and very rude, indeed, in some parts, scarcely intelligible inscription, found (1719) in the cemetery of St. Urban, it will be enough to extract the prayer. It is not easy to conceive anything more barbarous than the construction of this curious epitaph, but it is full of interest for a student of Christian archæology.

SILVANA REFRIGERA CUM SPIRITA SANCTA. DEP. KAL. APR. TIBERIANO II. ET DIONE COSS.§

The above-named consulship falls on the year of our Lord, 291.

(37.) Dr. Maitland|| supplies us with three such inscriptions. We shall be content with the following:

BOLOSO DEUS TIBI REFRIGERET. QUÆ VIXIT ANNOS XXXI. RECESSIT DIE XIII. KAL. OCT.

It is not necessary, we should hope, to go farther for the purpose of establishing to demonstration the identity of the "modern Romish notions" with those of the christians of the catacombs, on the subject of prayer for the dead. We have enumerated no less than six different modes of expression, each of which is the representative of a large class of inscriptions. It would be difficult to devise a form of prayer which is not here anticipated; or a modification of the idea admissible into the Greek and Latin languages of which we have not some exemplification; and certainly it would be impossible, in any modern cemetery of the most "popish" capital in Europe, to find more rank popery than we have produced from the catacombs. In truth, what are these epitaphs but so many types of the modern "Requiescat in pace," "Requiem æternam

* Marini, p. 420.

† Ibid. p. 419.

‡ Maitland, p. 234.

§ Boldetti, p. 87.

|| p. 234.

doma eis, Domine," "Lux perpetua luceat eis," "Defunctus seculo tibi vivat," "Da eis refrigerii sedem," "Da eis locum refrigerii, lucis, et pacis?"

And yet, with this mass of evidence before his eyes, Dr. Maitland has the hardihood to write that, "From these epitaphs, as well as from others scattered throughout this work, it is evident that the modern Romish notions on this subject were entirely unknown to the Ancient Christians." (p. 235.)

In order to undo the effect of such expressions as have been cited above, he adds—

"The absurdity of construing such ejaculatory prayers as we have just seen, into a support of the doctrine of Purgatory, is the more evident, when it is known that the early Church was in the habit of offering commemorative prayers for all the dead, apostles, prophets, martyrs, and even for the Virgin Mary, whom no one will affirm to have been submitted to the purifying flames. A prayer to this effect is quoted from the so-called Liturgy of St. Chrysostom by Basnage."—p. 236.

Now this is a statement which has been repeatedly put forward in the course of the recent controversy, and which undoubtedly, if it were true, would very much weaken the force of the argument from this and similar commemorations of the dead. But what is the fact? We willingly acquit Dr. Maitland of all bad faith in the citation, for it is plain that he took this, like most of the other "learning" of his book, at second-hand; but we must add that it has seldom been our fate to meet a more gross and unpardonable instance of dishonesty than in Basnage's quotation from the Liturgy of St. Chrysostom. He represents (*Hist. de l'Eglise*, II. 120,) in a formal and circumstantial quotation in which the page and column are noted, the commemoration of the Liturgy as offered up for the Fathers, Patriarchs, Prophets, Apostles, and the Blessed Virgin herself, "*for the repose and remission of their souls, in a place of light whence pain and grief are driven away.*" Will it be believed that the passage which he thus professes to cite, is actually the following? We translate it literally from the very page of the Liturgy to which he refers.* The priest prays in secret,—

"We also offer this reasonable service to Thee for those who are

* Goar, *Rituale Græcorum*, p. 143.

at rest in Christ, the ancients, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, virgins, and every spirit made perfect in the faith.

"(*In a loud voice.*) Especially for most Holy Mary, immaculate, blessed above all, our glorious Queen, Mother of God, and ever Virgin.

"(*The choir singeth.*) It is meet that we praise thee, Mother of God, who art ever to be glorified and exempt from every guilt; who art the Mother of our God, venerable beyond the cherubim, incomparably more glorious than the seraphim, who without stain didst bring forth God the Word. We magnify thee, who art truly the Mother of God.

"(*The priest bowing down prayeth in secret.*) Of Holy John the Prophet, Precursor and Baptist, of the Holy and illustrious apostles, of Holy N. whose memory we are celebrating, and of all the saints, BY WHOSE PRAYERS PROTECT US, O Lord, and remember all those who have fallen asleep before us in the hope of the resurrection of eternal life.'—p. 143.

So far the Liturgy, in its relation to the departed saints. It does not contain one word of prayer "*for the repose or remission of their souls.*" What follows is of general application. It goes on—

"(*Here the priest maketh a commemoration of those persons living or dead for whom he would pray. For the living he saith,*)

"For the salvation, preservation, and remission of sin of N. [*δαίμων.*]

"[*For the dead he saith.*]

"For the repose and remission (*ἀφάρσεως*) of the soul of thy servant N. in a place of light whence grief and mourning are removed (*ἐνθα ἀπέερα λύπη καὶ στεναγμός.*) Grant rest to him (*ἀναπάνσου αὐτον*) O Lord, and grant him rest where shineth the light of Thy countenance!"—*Ibid.* p. 143.

Could anything be more dishonest than the distortion here practised by Basnage? It will be seen that the Liturgy, (which, though interrupted apparently by the chanting of the choir, is yet continuous in sense,) makes a clear distinction between the two classes of commemorations which it comprises. The first, that of the prophets, apostles, martyrs, &c., is entirely distinct from the general commemoration of the living and the dead, in which the priest prays for whomsoever he pleases; and not only does the former not contain the clause "*for the repose and remission of their souls*" in a lightsome place where grief and pining are unknown," but it actually contains a clause of

the opposite import, "BY WHOSE PRAYERS PROTECT US, O LORD!" And yet this dishonest writer not only suppresses the clause which explains the nature of the commemoration made of the departed Saints, but actually appends to the commemoration of the Saints the clause which contains the prayer for the remission of sin and release from pain, and which exclusively belongs to the *general* commemoration of the living and the dead!

If there could be a shadow of doubt as to the construction of the entire, it would be removed by the well-known passage of St. Cyril of Jerusalem in his xxiii (Mystagogic) Lecture. And be it remembered that these lectures contain the authoritative exposition of the Liturgy, (which they follow clause by clause,) delivered by the bishop to his flock. How, therefore, does St. Cyril understand the double commemoration—that of the Saints, and that of the living and the dead? Does he regard them both as of precisely the same import? both offered for the remission of the sins and the repose of the departed? Let us hear him.

"Then we commemorate also those who have fallen asleep before us, (*ἐντα μνημονεύομεν καὶ τῶν προκεκοιμημένων*) first, patriarchs, prophets, apostles, martyrs, *that at their prayers and intervention, God would receive our petition* [*ὅπως ὁ θεὸς ταῖς ἐυχαῖς αὐτῶν καὶ πρεσβείᾳ προσδεξήται ἡμῶν τὴν δεήσιν.*] Afterwards, also, *on behalf of* [*ὑπὲρ*] the holy fathers and bishops who have fallen asleep before us, and in a word, of all who in past years have fallen asleep among us, believing that *it will be a very great advantage to the souls for whom the supplication is put up while the holy and most awful sacrifice is presented.*"

And then to meet an objection, such as is still made against the Catholic view of this question, he adds—

"And I wish to persuade you by an illustration. For I know that many say, What doth it profit a soul which departs from this world either with sins or without sins, if it be commemorated in the prayer? Now surely, if when a king had banished certain who had given him offence, their connexions should weave a crown and offer it to him on behalf of those under his vengeance, *would he not grant a respite to their punishments?* In the same way we, when we offer to him our supplications for those who have fallen asleep, *although they be sinners, weave no crown, but offer up Christ sacrificed for our sins, propitiating our merciful God for them and for ourselves.*"—*Cyrrilli, Opp.* p. 328. [Bened. Ed.]

And yet this is the authority on which Dr. Maitland ventures to scout as intolerable and extravagant, "*the absurdity of construing the ejaculatory prayers of the Catacombs into a support for the doctrine of Purgatory!*"

We have dwelt so long on this topic, that we shall be compelled to pass very hastily over the evidences of the practice among the Christians of the Catacombs of addressing prayers to the Saints. Dr. Maitland, it will be remembered, explicitly denies that the inscriptions of the Lapidarian Gallery, (p. 14,) and in general "the ecclesiastical remains of Rome," (p. 312,) give any sanction to this practice. To judge from the impression produced by his account of the Catacombs, their monuments are entirely silent on the subject of the Blessed Virgin Mary, and of the Apostles and the earlier Saints. He does not tell us a word of the frescoes still visible in the Catacomb of Saint Agnese, nor of the painted sepulchral glasses preserved in the Gregorian Museum, the Museum of the Propaganda, and the Museum of the Roman. Into these and similar details we shall not enter at present, especially as we shall have an early opportunity of returning to the subject, when Father Marchi's great work on the Catacombs shall be completed. But we cannot resist the temptation of presenting our readers with copies of a few of the illustrations of the recent numbers of this most interesting work, which have come into our hands through the kindness of a friend. For the present we can hardly afford space even for a description.

The figure marked No. 1 is extremely curious. It is one of the many representations of the apostle Peter with which the early monuments abound. That this apostle was peculiarly, in some way, an object of the religious veneration of the christians of the catacombs, is clear from the inscription (No. 25.) already cited. But the plate before us represents him in a new relation. This rude sketch, by showing St. Peter under the figure of Moses in the act of striking the rock, very clearly conveys that he bore to the new christian dispensation the same relation which Moses had held towards the old; and, as far as symbolism can furnish materials for argument, is a very interesting evidence of the primitive belief in the headship of St. Peter.

The three remaining figures may serve as indications of the feeling with which our blessed Lady was regarded; all

SPECIMENS OF EARLY CHRISTIAN ART.



ΤΟΤΟΟΟ:ΦΙΛΗΜΟΝΙC

three, by representing her with uplifted hands in the attitude of prayer, show that, then as now, she was looked up to as an intercessor; and that her peculiar office was believed to be that of prayer for the children of the Church. The figures marked 2 and 4 do not seem to embody any further idea; but figure 3, the original of which is in the museum of the Propaganda, is exceedingly curious and interesting. The Blessed Virgin appears in the attitude of prayer as before; but she stands between the two lesser figures of SS. Peter and Paul. Her central position, (the place of honour,) and the greater size of her figure, would in themselves convey the idea of superior dignity and rank; but Padre Marchi further suggests a very natural and beautiful explanation of the group.

It is well known that the paintings of the catacombs abound with Scriptural allusions, especially allusions to the Old Testament. Thus we constantly meet Daniel in the lions' den, the three Hebrews in the furnace, Jonas in the sea, Noah in the ark, Tobias with the angel, the loaves of proposition, the seven-branched candlestick, and many other representations from the same source. In accordance with this usage, Padre Marchi very beautifully explains the present group as an allusion to the prayer of Moses for Israel, described in Exodus xvii. 12. And as, in figure 1, Peter symbolically holds the place of Moses, so here SS. Peter and Paul are represented in the character of Aaron and Hur; and as the office of their prototypes, Aaron and Hur, had been to hold up the wearied arms of Moses as he prayed for the people, so the office of Peter and Paul is to assist and support our blessed Lady in her work of intercession for the Church.

The explanation is extremely beautiful; and though, perhaps, to a cold and critical mind, it may wear the appearance of being forced and overstrained, yet to those who are acquainted with the highly symbolical character, not only of the monuments, but even of the language of the early Church, it will appear natural and easy of acceptance.*

But we must proceed, as our present business is rather with the inscriptions which illustrate the practice of

* See also a very interesting and curious engraving of the blessed Virgin, the Infant Jesus, and the three Kings, (from a fresco in the catacombs,) given in the frontispiece of Cardinal Mai's *Scriptor. Vet. Nova Coll.* Another (from St. Agnes) is given on the illustrated cover of Father Marchi's work.

direct invocation. We shall endeavour to crowd in a few of the most interesting.

(38.) The following is but little known. It is preserved in the church of the Trinità at Velletri, and was first published by Clemente Cardinali in 1820.*

ANATOLIC [ε] EMON ΠΡΩΤΟΠΟΚΟΝ
TEKNON OCTIC HME IN ΕΔΟΘΗ
ΠΡΟΣ ΟΛΙΓΟΝ ΧΡΟΝΟΝ ΕΥΧΟΤ ΠΕΡ ΗΜΩΝ.

(Α'νατόλιος ἡμῶν πρωτοτόκον τέκνον ὅστις ἡμῖν ἐδόθη πρὸς ὀλίγον χρόνον. Εὐχῶ ὑπὲρ ἡμῶν)

"Anatolius, our first born son, who was given to us but for a brief space. PRAY FOR US!"

(39.) From the cemetery of SS. Gordian and Epimachus:—

SABBATI, DULCIS ANIMA, PETE ET ROGA
PRO FRATRES ET SODALES TUAS.†

"Sabbatius, sweet soul, pray for thy brethren and friends."

This inscription, (for it is hardly possible to suppose that it is another,) is given by Boldetti, (p. 490,) without the closing words—

SABBATI DULCIS ANIMA, ROGA ET PETE.

(40.) The following most interesting tablet was discovered by Father Marchi in the catacomb of Sant' Agnese. It is preserved in the Museum of the Roman College, where it was copied by the writer of these pages with the permission of the learned father—†

ΔΙΟΝΤΙΟΣ ΝΗΠΙΟΣ ΑΚΑΚΟΣ
ΕΝΘΑΔΕ ΚΕΙΤΕ (συνταί) ΜΕΤΑ ΤΩΝ ΑΤΙΩΝ
ΜΝΗΣΚΕΣΘΕ ΔΕ ΗΜΩΝ ΕΝ ΤΑΙΣ ΑΤΙΑΙΣ
ΤΜΩΝ ΠΡΕΤΧΑΙΣ [προσευχαίς] ΤΟΤ ΓΑΥΓΑΤΟΣ
[εὐφραντος] ΚΑΙ ΤΟΤ ΓΡΑΨΑΝΤΟΣ.

"Here, with the Saints, lieth Dionysius, an innocent infant. Remember, in your holy prayers, us, the sculptor and the writer."

* See Rock's Pherurgia, II. p. 352.

† Marini, p. 402.

‡ Dr. M. makes no allusion to this and many other interesting objects in this Museum, though he had the use of a MS. account of it, drawn up by "a young Italian friend."

The plural form appears intended to embrace in the invocation, not alone Dionysius, but "the Saints" with whom he is united in happiness.

(41.) Muratori, in his *Novus Thesaurus*,* gives a Latin inscription in which a similar prayer for parents is implored of the deceased—

ATTICE, SPIRITUS TUUS IN BONU, ORA PRO PARENTIBUS TUIS.

"Atticus, thy spirit is in bliss, pray for thy parents!"

(42.) Other inscriptions combine a prayer for the deceased, with a petition requesting his intercession for the supplicant. Thus,—

JOVIANE, VIVAS IN DEO et ROG.†

"Jovian, mayest thou live in God and pray."

(43.) Sometimes the form imitates even more closely the modern prayer—

ANATOLIUS FILIO BENEMERENTI FECIT, QUI VIXIT ANNIS VII. SPIRITUS TUUS BENE REQUIESCAT IN DEO. PETAS PRO SORORE TUA.‡

"Anatolius erected this to his well-deserving son, who lived seven years. May thy spirit rest well in God. Pray for thy sister!"

(44.) Or again, on the contrary, the prayer is founded on the belief that the deceased is established in bliss. Thus—

ROGES PRO NOBIS QUIA SCIMUS TE IN CHRISTO.§

"Pray for us, for we know that thou art in Christ!"

(45.) We shall add one other from a tablet discovered some years since at Autun, which formed the subject of a special dissertation in this Journal at the time.|| As it is somewhat more lengthy than those which we have been considering, we shall be content with the closing lines.

Ἀσχάνδειε πατερ τῶμυ κεχαρισμένε θυμῷ
Συν μητρὶ χλυκερῇ σὺν γε καὶ δακρύοισιν ἐμοῖσιν
Ἰλᾶσθεις νῦν σέο μνήσο Πεκτοριόιο

"Aschandeus, my father, cherished in my soul, do thou with my sweet mother, expiated by my tears, remember Pectorius!"

* p. 1833.

† Rock I. p. 351.

‡ Ibid.

§ Marini, *Iscrizione Albane*, p. 37.—cited by Dr. Rock.

|| Vol. ix. p. 527. We refer to this article for an enquiry into the date, authenticity, &c., of the tablet.

It is now time, however, to draw to a close; and we feel the less difficulty in leaving undiscussed the other points on which Dr. Maitland undertakes to establish the non-identity of ancient and modern Rome, because the reader will see from the evidence adduced on the two points which we *have* considered, how strangely he has overlooked, not to say suppressed, the real opinions of the Christians of the Catacombs. Indeed, Dr. Maitland's arguments on other topics, are sometimes of a character which it would not be easy to discuss seriously. There would not be much satisfaction in a discussion with a writer who mistakes the nature of the questions at issue so strangely, as to fancy that the existence of the Aquarian heresy, is demonstrative evidence that transubstantiation was unknown to the ancients, (p. 220;) that Gregory the Great's disclaimer of the title of Œcumenical Patriarch, overturns the modern pretensions of Rome, (p. 186-7;) and that he settles the whole controversy on clerical celibacy, by producing (what he represents* as) inscriptions commemorating the wives of two priests, (p. 191-2.)

There is one objection to our proof, which Dr. Maitland, though not expressly, yet at least equivalently makes, and which at all events it may be well to anticipate. The inscriptions embodying prayers for the dead, which we have cited, though they be tolerably numerous, yet bear no proportion to the vast body of Christian inscriptions, in which no such prayer can be traced.†

But on the other hand, it must be recollected, that whereas the silence of the inscriptions would be at best but a negative argument, the testimony of one single inscription is positive, and, so far at least, decisive of the existence of the practice. Much more, of course, is this true, of such a mass of monumental evidence as we have

* His proof, even of this, (which would prove nothing, after all) is most incomplete. He alleges two inscriptions.

The first is *Locus Basili, Presb. et Felicitati ejus, sibi fecerunt.* Now Felicitas, as far as this inscription goes, may have been the mother, the sister, the aunt, or the cousin of Basilius, as well as his wife. Not a word of *uxori* is found in the tablet, though Dr. Maitland translates it so without scruple.

The second inscription is still more fatal, inasmuch as it is the epitaph of the wife of a deacon (*Levita*), though Dr. Maitland finds it convenient to translate it "priest," (p. 182.) Can it be that Dr. Maitland ever took the trouble of reading any Catholic writer on the question of clerical celibacy?

† We have already explained why this should naturally be expected in the Lapidarian Gallery particularly; this collection was not formed until long after the most interesting and important of the inscriptions, had been appropriated and placed elsewhere. It is hardly thirty years in existence.

produced. How triumphantly does Dr. Maitland argue against clerical celibacy, from his (alleged) *two* inscriptions out of a collection comprising above three thousand ! And how unwillingly, on the other hand, would he permit a Presbyterian to conclude anything against episcopacy from the silence of the inscriptions on this point, although as forming part of the title of the deceased, it is one which would enter naturally into any inscription recording the burial of such functionaries, had they existed in the primitive church !

All, therefore, which could be concluded from the fact that very many of the epitaphs discovered in the Catacombs contained no such prayer for the dead, is, that in those ages of difficulty and of simplicity, there were many who thought it enough to preserve the name of their departed friend, and trusted that the charity of their fellow Christians would need no invitation to pray for his soul. How many Catholic epitaphs at the present day, are not alone without the ordinary formula of prayer for the repose of the deceased, but destitute of every indication of the existence of such a practice among Catholics. And if there were any evidence required to prove that the omission of the prayer was accidental, it would be found in the fact, that *in the inscriptions of the fourth and fifth centuries*, (a period when there is not the slightest doubt that the practice of praying for the dead was established,) the formula *is just as frequently absent as in those of the earlier ages*. Indeed, it will be remembered, that almost all the epitaphs cited above, and certainly the most striking among them, were found accompanied by the ordinary symbols of martyrdom, and therefore are to be referred to the ages of persecution.

But the truth is, that the number of inscriptions containing the prayer, is infinitely beyond what Dr. Maitland would have us believe. In addition to the six classes which we have already enumerated, there is a seventh, vastly more numerous than any of the others, and indeed almost universal in the Catacombs. We mean those which contain the simple formula, *Εν ειρήνῃ*—IN PACE—IN PEACE. This form, (which is of course elliptical,) is clearly susceptible of two constructions, (affirmatory or deprecatory.) It is either a simple declaration that the deceased *is in peace*, or it is a prayer *that he may be received into peace*. That the form is frequently used in the first sense, we are

far from denying; and if there were not many explicit formulas, which show that it was also employed in the deprecatory sense, we should readily consent that it might be uniformly interpreted as declaratory. But we contend that the frequent use of the forms "*Quiescat in pace*," "*quiesce in pace*," "*in pace sit*," *ἐν εἰρήνῃ ἦτω*. "*Pax tibi*," "*Pax spiritui tuo*," &c., is quite sufficient to determine the formula (in itself elliptical and ambiguous) to the deprecatory construction, and to show that in the numberless epitaphs containing these words, the intention, generally speaking, was to embody a prayer for the deceased. Indeed, as we have already suggested, it would argue but little familiarity with the highly symbolical and suggestive character of all the remains of the early Christians, to limit thus by the bare logical or grammatical construction, the sense of the symbols or the words which they were in the habit of employing. How many, even of modern Catholic epitaphs, will be found to content themselves with expressing, by even less significant symbols, the doctrine which no one surely will deny to be received universally among them.

It is time to draw these lengthened and we fear dry and uninteresting observations to a conclusion.

Very different would have been the spirit in which, had the selection been our own, we should have discussed this delightful subject. But the confident and dogmatical, not to say contemptuous tone, in which Dr. Maitland attempted to set aside the evidences of Catholic doctrine, which until his time, the early monumental remains of Christianity had been admitted to afford, left us no choice; and the necessity of compressing into our brief limits as great a mass of evidence as might be possible, compelled us to eschew all the interesting historical and critical questions which the subject involves, and to reduce the argument almost to a bare compilation of inscriptions, often repeating one another, and at best only embodying some very slightly varied modifications of the same idea. For the dulness and heaviness thus necessarily induced, we have no apology to offer, beyond the importance of the subject itself; but we shall take some other opportunity of returning to it in a very different spirit, and of supplying many omissions which have been unavoidable under present circumstances.

ART. VIII.—*The Scandal of Permitted Heresy, and a Violated Discipline.* An address delivered to the Congregation of St. Martin's, Liverpool, on Sunday before Easter, 1846. By the REV. CECIL WRAY, M. A. Liverpool: 1846.

ASSUMING that the Catholics and the Anglicans have been, or have considered themselves, in a state of conflict for some three centuries on matters of religion, a curious change has certainly taken place in their relative positions. Till the other day, it was thought by all who chose to enter into controversy against us, a notable distinction, a real honour, to be able to put the whole heavens between themselves and us. The wider they could show the gulf between us and them, so that they might not come to us, nor we go to them, the more praise they believed they were giving to their own establishment. They were, moreover, always the aggressors; we were put on the defensive.

Now, however, it is quite otherwise. By far the most respectable of those who write in defence of Anglican doctrines, now plainly sail on an opposite tack. They attempt in every way to prove how much, not how little, of Catholic (Roman) doctrine their church retains; they exaggerate points of resemblance, not points of difference; they strive to make their opinions look as Tridentine as possible; they catch hold of every stray expression in their formularies, or prayer-book, or catechism, and build top-heavy theories of faith upon it. In this way priestly absolution and sacramental confession, the Real Presence, communion with the Church triumphant, and many other such doctrines are vindicated to the establishment. For it is thought a great gain to prove merely that the English church has not condemned certain doctrines and practices; and this is even considered equivalent to sanctioning them. We think it needless to refer to examples, or to quote direct proofs. Every one acquainted with the recent controversies, whether dogmatical or liturgical, about the articles or the surplice, will remember many instances of the small grounds that sufficed, for concluding that the Anglican church had not rejected, or disapproved of, a given doctrine. And even yet, some unlucky curate is now and then caught in spiritual trespass upon Roman ground, and

called to task, not by the owner of the land, but by his own master, the bishop given him by the law. Such has lately been the misfortune, as we shall see, of the Rev. Mr. Bittleston at Leamington.

We cannot but think, that the more such dreamy theorists are undeceived, the better for themselves, and for those whom they lead in their errors. And there seems to us to be one plain and common-sense way of doing this. The readers of this Review, and of almost everything which recent converts have written on theology, must have been struck by the frequent use of a word, but lately introduced into religious discussion, in its various grammatical forms.

The noun is REALITY; the verb to REALISE.

It is by means of these words that we intend, in this article, to bring the question between us and the would-be Anglo-catholics to issue. They are the talismanic formula whereby we desire, God helping, to dispel their delusion. But we are aware that those words want explanation; and especially to Catholics, who have had no experience of their contraries (their best interpreter)—of *unreal* doctrine, of *unreality* in religion. We trust, however, that in explaining the terms, as we shall do by illustration more than by definition, we shall show in what way they may become controversial tests.

Strange as it may seem, we can with propriety apply their negative forms to things as solid as stone, and as palpable as a church-steeple. The stone altar set up in the round church at Cambridge was *unreal*; the crosses on the gables or spires of newly-erected Anglican churches are *unreal*. One and all the Camden Society's prettinesses and quaintnesses, and mediæval restorations, with their accompanying discussions and essays, were and are, so far as regards Anglicans, an *unreality*. How? it will be asked. Why simply thus: That stone-work was real enough to cost a great deal, and almost to sink the Society which erected it, like to a mill-stone round its neck; but as an *altar* it represented nothing, it was a symbol of nothing, it obeyed nothing; it connected itself with nothing true in the minds of beholders, which could at once make them feel it right, and necessary, and full of meaning that it should be of stone. Ten thousand Protestants may have looked at it, and only wondered *why* there was a stone *communion-table*: it would seem to them *unconfor-*

table, cold, unsuited for its purpose, different from what was usual. Perhaps some would like it because it was pretty, others because it looked old, a few more because it was solid and business-like: alas! how few would enter into the *real* feelings of the question! Probably not one Camden-man, in a hundred regular subscribers, ever got beyond the mere archæology of the thing. Was there one who rejoiced to see an *altar* of stone, because the Church from the beginning celebrated her mysteries upon the slab which covered a martyr's tomb; one who therefore bethought him of the mystical altar from beneath which the souls of the slain for Christ cry aloud? * [If such a one there was, how *unreal* his feeling in a church which despises, carps at, and has destroyed such relics.] Was there one who saw in this stone altar the *reality* of which the symbol and prophetic type were in the anointed stone of Bethel, † in the built-up altar of Moses in the wilderness, ‡ in the altar of hewn and unpolished stones on Mount Hebal, § and in the twelve stones built into an altar by Elias on Carmel? || one who, considering the whole-burnt offerings offered on these as typical only of the spotless Lamb immolated daily in true sacrifice on the Church's altar, looked on *this* as likewise a reality compared with those, and saw the propriety of carrying out the relation between them, even in material resemblance? Or was there one who more simply and catholicly held and felt, that [the altar should be of stone because the Church of old, for the foregoing or any other reasons, decreed, and still enforces the decree, that *sacrifice* shall not be offered up on any altar save one of stone, anointed like that of Jacob, enriched with martyr's relics, like those of the catacombs; ¶ making but one glorious exception in favour of the wooden altar of the Lateran basilica, as being that whereon St. Peter performed the sacred rites, according to the Roman liturgy?

In other words, a Catholic altar *must* be of stone; a Protestant communion-table *should* be of wood. To make the latter of stone, because our ancient Catholics did, without one feeling or principle which obliged them to do

* Rev. vi. 9.

† Gen. xxviii. 18.

‡ Exod. xxiv. 4.

§ Deut. xxvi. 5, 6.

|| 3 Reg. xviii. 31.

¶ Cap xxxi. et xxiv. De Consec. Dist. i.

so, is *unreal*: it is making a plaything of religion. If a man were to make himself a crown, however costly, and put it on his head, and think that this made him a king, we should either pity or laugh at him; we should tell him that, in spite of gold, and jewels, and shape, his crown was not a *real* crown; and so, in spite of materials and workmanship, the stone altar at Cambridge was no reality.

In like manner the practice, now becoming general, of placing the Cross on the top of church gables and spires is no less unreal. It has no meaning in a religion which shows no honour to the Cross. A cross so placed speaks nothing to the people; the passer-by never salutes it with uncovered head; the clergyman has no "O crux, ave," as he looks upon it: it is an ornament, a finish to a point, and nothing more—a fleur-de-lis, a finial of any sort would do as well, and mean as much. And the same must be said of the entire mass of Camden restorations: *sedilia* on which no one sits, *piscinæ* into which no ablution is poured, candlesticks which never hold a light, crosses which dare not bear the effigy of Him who gave the symbol its worth, screens that enclose nothing hallowed or mystical. They are but unmeaning toys, as completely out of place as an open kiosk would be in a Swedish house. It is not long since we entered a Protestant church, built according to the full rules of church restorers. We found there all these appurtenances, and enquired of an intelligent clerk, who showed the place, what was the meaning of the *sedilia*. He did not know. Did any one sit there? The bishop did in one at the consecration. No one since? No. Then what are they for? "I don't know," was the natural answer. This proved that, as "*sedilia*," the three seats in the chancel wall had no *reality*.

But this is a low standard of the meaning of this term; we will therefore ascend from mere material objects to religious practices; and it will not be difficult to show that the attempt to transplant these from the Catholic, to the Anglican, Church, deprives them at once of reality. Let us, by way of illustration, suppose, that a physician were to say, according to the assertion of all his friends, that he possessed a sure, unfailing remedy for a baneful disease—the Asiatic cholera for instance. The disorder, in course of time, assails the town in which he resides, and commits fearful ravages on every side. Rich and poor fall a prey to

the fatal pestilence. The physician, through his friends, is still boasted of, as holding the secret of cure. Now surely is the time to test how far he *really* believes himself to have it. Does he proclaim aloud that he possesses it? Does he invite all who are sick to come to him if able, to send for him if not? Does he seek for patients, run to and fro in search of opportunities to heal? Does he instruct all who apply to him, and even all who are exposed to the infection, how to employ his medicine, so that its effects may be secured? And do those who comply with his prescriptions feel that they recover, and regain strength? Let us say that he does nothing of the sort: that on the contrary he remains with his arms folded; that in general his exhortations to his fellow-townsmen are confined to such common-place instructions as any one else would give, on the fatal character of the complaint, the necessity of avoiding contagion, and a simple treatment by common methods; though occasionally and very guardedly, he does seem to intimate that he *could* cure, if he chose. But when any one applies to him for this special remedy, he only very sparingly and most cautiously and secretly attempts it. Would any one in his senses believe, that unless that physician was an arrant rogue, he did not in his heart and soul think himself to possess that wonderful secret—in other words, that he *realised* his own assertions of belief in it?

Now let us apply this to the Anglican and to the Catholic Church respectively. Either Church is the physician; sin is the disease. It has spread like a pestilence—it is almost universal. Each Church says: "I have the power to forgive sins," to heal every one attacked by this plague. Which *realises*, shows perfect confidence in the belief of holding this power? The Catholic Church loudly proclaims it; from the child at the font, to the dying man of fourscore, she claims all for her patients. She tells them that she can, and she will, forgive them in God's Name. Every catechism, every pious book, every retreat, every mission, almost every sermon, teaches and preaches like John, remission of sin. Every condition is definitely stated, every form accurately set down, every circumstance minutely detailed. Her ritual contains the full description of the mode of acting for physician and patient: her libraries are full of learned tomes on every case that may present itself: her disciples are trained in schools expressly

for the purpose of treating each with discriminating accuracy. Every church and chapel has a place for the administration of this remedy, at all hours; the confessional is as visible and intelligible as the font. A child of seven knows what it is for; the prince and the beggar kneel side by side at it, (real sickness levels all ranks,) and both leave it with equal assurance of cure.

Now for the Anglican Church we have only to put a negative before each member of the foregoing paragraph, and we have its claims to consciousness of a similar power. She tells her ministers that "whose sins they shall forgive, they are forgiven;" but how, when, where, heaven knows: she does not condescend to tell them. Her friends say: "Oh, certainly she gives us the form of absolution in her Visitation of the Sick, and this is meant to be our guide. The absolution is there to follow confession, *ergo*, in every other case. Therefore confession is not only permitted, but enjoined, by our Church." Contrast *this* proof with the clear, definite, universal, loud and varied proclamation of the Catholic Church, and see which acts with real conviction of possessing this heavenly power. But the best of it is, that so soon as any of those who say this venture to act upon it, they may expect to receive such enlightenment upon the subject as the following, which the Bishop of Worcester has just addressed to one of his clergy for venturing to absolve after confession.

"So with regard to Confession: our Church, in the invitation to Communion, certainly recommends those 'whose consciences are burthened, to open themselves to some discreet and learned minister,' but it is equally certain that it discourages the practice of *private* Confessions, except in such cases of *burthened* consciences. This appears, as I before stated to you, from the omission in the second prayer-book of Edward the Sixth, (which only is our guide at the present day,) of those words which originally stood as part of the rubric, immediately antecedent to the form of absolution, directed to be used in the service for the Visitation of the Sick, 'And the same form of Absolution shall be used in all private Confessions,' which words occur in the first prayer-book of Edward the Sixth, but were *designedly omitted* in the second. But, besides, no one can be acquainted with the history of the Reformation, without being aware that the abuses of private Confession were among the principal causes of it; and it cannot, therefore, be supposed that our Reformers intended to sanction a practice which, in their estimation, had been so fruitful of baneful consequences, as to justify such a division in the Church. When, therefore, a clergy-

man, on the strength of the passage in the invitation to Communion, to which I have referred, holds a sort of private confessional in his own house, and admits thereto young females, however careful he may himself have been distinctly to avoid any allusion that could be a cause of offence, yet he thereby opens a door to a practice, in which indiscreet or ill-disposed persons might teach others evil hitherto unknown to them, by questioning them upon those points which have justly given such umbrage in the practice of the Roman Catholic Church; and in so doing, he must surely be considered guilty of indiscretion."

* * * * *

"So also the form of Absolution in the service for the visitation of the sick, was probably retained with a view to the case of those who might derive comfort on their death-beds, from the use of a form to which they had been accustomed. That clergyman is, however, guilty of indiscretion, who upon the authority of this form, and by partial or overstrained statements, conveys the impression to his hearers that he is authorized personally to absolve from sin, instead of simply declaring and pronouncing such absolution to be promised and conveyed through him by God, in the event of our faith and repentance."*

When a bishop thus chides those who act upon the assumption of power being in his Church to forgive sins, and even explains away the grounds, crumbling as they are, on which the fragile theory reposes, who will say that this Church, as such, realises the doctrine of forgiveness being with her? No call no instruction for the people, no training no teaching for the pastor, no place no time appointed for the two to meet—surely all this is incompatible with a real belief in the heart of the English Church, that she is the depository of so marvellous a gift, so sublime a ministry, so needful a medicine, so universal a boon; a power not given to angels, nor to angel-like men in either dispensation, but reserved to her. It is cruel to believe that she is conscious of such power, and does not use it, and has not used it for three hundred years. It is awful to think that anything calling itself a Church could fold up such a talent in a napkin, and bury it. And yet the only alternative to this is, putting it out to use and interest, which clearly she has not done.

The contrast however between the conduct of the two Churches will abundantly show which *realises* a belief in

* Letter to the Rev. H. Bittleston, dated Nov. 17, 1846; published by authority in the *Leamington Courier* of Nov. 28.

the power ministerially to forgive sins: which gives proof of consciousness and confidence; which carries out these feelings into perfect action, and gives them *reality*.

Passing over many illustrations which we might here introduce, let us rather go on to the more important part of our subject, that which regards more directly dogma, or abstract belief. It is in reference to this, that the two systems are most strongly contrasted. We see in the one every evidence of true, thorough, brim-full, and overflowing conviction of a doctrine; a conviction which speaks not in set phrase or on given occasions, but which betrays itself in a thousand casual expressions, in words dropped almost unthinkingly; in gestures, in attitudes, in dumb signs: which comes out as it were by chance, or rather naturally, where men cannot be supposed to be thinking of theology; and not only where *men* speak and act, but where children, yea babes and sucklings lisp thoughts, that seem rather instilled and inspired by baptismal faith than taught by human agency: in fine, which has become so completely a part of the stock of every-day thought with all, that it comes out unawares, and in such vivid, truth-bearing phrase as startles one of less lively apprehension and conviction, and seems to him almost profane. This is the character of Catholic belief.

On the other side we find the same doctrine perhaps taught, or said to be taught: but the expression of it is equivocal, balancing between contraries, vague, hazy, and perplexing to disciples, as well as embarrassing to teachers: and the supposed belief in it does not pervade the system, does not show itself in indirect words, but depends upon certain formal (real or imaginary) declarations, perhaps on some dubious phrase made out by ingenious inductions. It affects only the learned; common minds and common men hardly know it, little care about it; no one acts upon it, or by it, unconsciously, as if it were a first principle, a necessary root of action; it never comes out as it were by accident, never shows itself in homely ways. Such is the character of Anglican or Anglo-Catholic doctrines:

The first is evidence of *reality*, the second of unreality. Let us prove this.

As we have done before, we will illustrate this part of our investigation by an example. A Hindoo says he believes in the transmigration of souls of men into the bodies of animals. Now if he really believes, the natural

consequences of such belief must be so varied as to give us a good test of its reality. It follows that the soul of a friend, a relation, or an ancestor may be animating any animal that comes in his way: he must naturally forbear to hurt it: and this he does. But kindness towards our fellow-beings will carry us much further; and it is the soul, not the body, that is the object of real sympathy: Therefore when sick or wounded, the meanest brute will be thought worthy of tender care: for it contains the soul of a fellow-man, perhaps of a former friend. And this is even so. But further, this will make the taking of animal life, even for the purpose of food, little better than murder; and consequently the believer in this absurd doctrine is content to live on his rice, through all his days, rather than commit so dreadful a crime. But besides all this consistency, which proves his belief to be so real, that it carries him, without effort, but as by a natural principle, through all these consequences, you cannot take him unawares on the subject, so as to entrap him into expressions at variance with his creed. It is as natural to him as if born with him; he speaks by it, he acts on it, he lives in it. It gives rise to a thousand incidents, rites and feelings in his religious, civil, and domestic life. Now, on the other hand, we once knew a German gentleman of education, who pretended at least to believe this doctrine. We say pretended; for it would only be by discussion and formal discourse on the subject, that one could have learnt that he held it. At other times, he would shoot his bird, eat his mutton, or flog his horse, like any good Christian. Who does not see that the one has a *real* belief in the doctrine, and the other only a fancy for, or an affectation of, it?

But let us come to an example of what we have asserted, an example that will make it good on both sides. And we will choose no unimportant one—the doctrine of the Eucharist, as held in the Catholic Church, and as attributed by the High-churchman to the Anglican. To a certain distance we may run the parallel together between them; but after that we shall find but negatives or silence on one side, with an ever-flowing stream of evidences on the other.

I. If any one wishes to know the Catholic doctrine respecting the Real Presence of our Blessed Lord in the Eucharist, he can have no difficulty in getting at it.

From the penny catechism put into the child's hand, to the ponderous folio of theology over which the scholar pores, and through every intermediate stage of Catholic literature, of whatever country, in whatever language, you find the same clear, explicit definition of our doctrine. You are told that the sacred Body and Blood of our Divine Lord and Saviour are truly and really *present* in the Eucharist, that He is whole under each species or form, and that the substance of the bread and wine are changed into that Body and Blood. In other words, and more compendiously; where before were bread and wine, there is in their place Christ our Lord. A presence is thus taught as real and complete as was visible to the eyes of the Apostles, when our Lord was on earth.

Now let us look on the other side; and we do not hesitate to say that the Catholic hymn, "*Lauda Sion*," in spite of the trammels of very short verse and frequent rhyme, gives a more clear dogmatic statement of our doctrine, than Anglican Catechism, Articles, and Prayer-Book put together, do of their's. For rather, these only help to dilute and even neutralize each other. The Catechism tells us that the "Body and Blood of Christ are verily taken and received by the faithful in the Lord's Supper;" and the Articles inform us that this "Body of Christ is given, taken, and eaten, in the Supper, *only* after a heavenly and spiritual manner. And the means whereby the Body of Christ is received and eaten in the Supper is Faith." Out of these two texts, the Anglican has to make out the doctrine of his Church on this most vital doctrine, the one on which individual holiness may be said to depend. So beautifully balanced are the two authorities, so nicely contradictory, that they lead to the holding in the same Church, with perfect impunity, of exactly opposite doctrines. The Puseyite maintains that his Church teaches as real a presence of our Lord in "the Supper," as the Catholic Church asserts in her "Blessed Eucharist;" the Evangelical on the contrary, is as positive that there is no real presence at all, but only a symbolical and spiritual. Now it is true that we have not to deal, at present, with the latter, but only with the former, the easily satisfied believer, who asserts that these two passages blended together, produce a sufficient definition of our Saviour's real Presence; but yet we may ask, can any one bring himself to think that a Church which *really* believed

in so awful yet so sweet a mystery, in so sublime a combination of might and love, would teach it to her children in so slovenly a way, would put weights so equal into each scale of the balance, as should give it a perfect see-saw motion if touched, and lie quiet and level if let alone? Is not this the proof rather of total indifference, a declaration that each one may take either the positive or the negative side, and still be a good churchman? And is this compatible with a *real* belief on one, and that the nobler side?

But we will let a high authority in this Church speak again; it is a bishop instructing a curate upon the meaning of the definition which forms our first quotation; and what Churchman, however *High*, will presume to accuse a bishop of not knowing his Catechism? Thus then writes the Bishop of Worcester.

"So in regard to the *vexata questio* of Transubstantiation; if a clergyman, founding his teaching upon the passage in the Catechism, that 'the body and blood of Christ are verily and indeed taken and received by the *faithful* in the Lord's Supper,' instructs his people, without qualification or explanation, that when they eat the bread and drink the wine, they actually eat the body and drink the blood of their Saviour, he conveys an impression which, perhaps, he may not have intended, but the result of which is the persuasion, on the part of his hearers, that our doctrine upon this point is so nearly akin to that of Rome, that he who admits the one, may without inconsistency admit the other. You say that you receive this doctrine as explained by Bishop Ridley, and if you always preached it with the qualification and explanation which he uses in the passage to which you refer, you would have nothing to reproach yourself with in this respect; but if you have been wont, (as I know is the custom of some clergymen,) to preach the doctrine of the Body and Blood of Christ being in the Sacrament of the Lord's Supper simply and without explanation, you have conveyed a false impression to your hearers of the doctrine on this head entertained by our Church, and have been guilty of the indiscretion of thereby rendering perversion to Rome, on the part of those among them who might be weak and unstable, more easy to them."—Letter *ut supra*.

The *vexata questio* of Transubstantiation! As if it were the reading in some Greek chorus, or the mode of solving some strange equation that was under consideration! A Catholic bishop would as soon think of applying to the Trinity or Incarnation this term expressive of worse than mere doubt, as to the Mystery of Love.

II. But belief in the real Presence must have its consequences. Any one who on earth believed the "Son of Man" to be also the Son of God, must have spoken, acted, dealt, in regard to Him in conformity with that belief. If we believe the same Holy One to be truly before us in the Blessed Eucharist, can we shrink from similar consequences? The first of these is adoration: Every Catholic child is taught this fearlessly and naturally. Our Divine Redeemer is the object of adoration wherever He is: now he is on the altar in the Blessed Eucharist, therefore he is there to be adored.

If the Anglican Church, as her zealous friends assure us, holds equal belief in His presence in her communion, will that belief stand this test of reality? Let us hear her teaching: "The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped." (Art. xxviii.) This is about as cold as ice, a fair damper upon all devotion, but it is nothing to the horrible but decisive warrant at the end of the Communion service; wherein apology is made for kneeling at communion, and the following explanation given of it: "Yet lest the said kneeling should by any persons, either out of ignorance, infirmity, or out of malice and obstinacy, be misconstrued and depraved, it is hereby declared, That thereby *no adoration is intended, or ought to be done*, either unto the Sacramental bread or wine there bodily received, or unto any corporal* Presence of Christ's natural Flesh and Blood. For the Sacramental bread and wine remain still in their very natural substance, and therefore may not be adored; (for that were idolatry, to be abhorred of all faithful Christians;) *and the natural Body and Blood of our Saviour* Christ are in heaven, and not here*; it being against the truth of Christ's natural body to be at once in more places than one." This very business-like declaration does away pretty completely with all notion of the Church, which allows it to stand, without protest, in her authoritative liturgy, sanctioning or countenancing any adoration of the Eucharist. May we not

* It has been sometimes remarked, that this declaration is a modern and unauthorized addition to the Prayer-book, dating from 1662. This is not correct. It formed part of Edward the Sixth's second book, A. D. 1552, with one remarkable variation in this place. Instead of "any corporal presence," it has "any real and essential presence." (Keeling *Liturgie Britanica*, p. 233.) This shows that not only a corporal, (as has sometimes been said,) but any real presence was rejected from the beginning by the Anglican church.

therefore reason thus: "Wherever our Blessed Saviour is, He is the direct and proper Object of adoration; but according to the Church of England there is nothing to be adored in the Eucharist, therefore according to it, He is not there." And this we think may alone decide the matter of reality in the belief imputed to it.

But we are told that such a conclusion is not correct: and that the Anglican Church will not warrant this adoration, simply because there is no authority, "no ordinance of Christ," for it. Waiving all argument from the declaration quoted above, which gives as a reason for *not* adoring, that our Lord is not in the Lord's Supper, we must really say, that for such nice reasoners, it is well that God has made it a commandment that we love Him. For otherwise they might just as well have refused Him love, on the ground of "want of orders." But surely it needs no new commandment or ordinance to adore the Son of God wherever He is, *if* we believe and know Him to be there. Samaritans worshipped Him when on earth,* and Canaanites,† without any ordinance for it; and surely Christians who believe him to be "very God of very God," cannot require any more warrant than they. We must conclude, that those who so require, cannot or dare not realise their belief in His Presence, if they have it. It is so weak, indefinite, and undecided, that the fear of idolatry is stronger than it, and prevails.

III. If such be the unreality of Anglican belief that it will not face the first natural consequence of real faith, let us try it on another ground. How does each Church speak of this Sacrament and what it contains, when not directly declaring doctrine, but only giving rules and prescriptions about it, or in the actual administration of it? It is true that in the prayers of the Communion Service, the Body and Blood of our Saviour are occasionally mentioned as about to be received, but seldom without such a qualification as leaves it quite uncertain how they are to be received, or if so as to constitute a real Presence. Thus: "Grant that we, receiving these thy creatures of *bread and wine*, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood." But a clearer instance of this wavering and ambiguity occurs in the act of receiving, as compared with its correspondent

* Luke xvii. 16.

† Matt. xv. 22.

act in the mass. In the latter, the priest simply says: "The Body [or Blood] of our Lord Jesus Christ preserve my [or thy] soul to life everlasting." This intimates at once that what is received *is* the Body or Blood of our Lord. In the Anglican liturgy, an additional clause is subjoined, which destroys all such assurance. "The Body of Our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat *this* in remembrance that Christ died for thee, and feed on *Him* in thy heart by faith with thanksgiving." That which is eaten is clearly distinguished from Christ, who is to be fed on in the heart only by faith. And the Body referred to in the first clause is not necessarily that which is eaten, but the words seem to have reference to the Passion: "The Body of Christ preserve thee—but eat *this*, &c."

But carrying this enquiry a little further, let us see how the rubrics or directions in the two liturgies speak, when mentioning the sacred elements. The Anglican prayer-book says: "And when he delivereth the *bread* to any one, he shall say," &c. "If the consecrated *bread and wine* be all spent," &c. Now, never shall we meet with such terms in the Missal. The use of the words '*hostia*' (literally, of course, *victim*) and '*chalice*' often occurs, but the names of the elements are never employed. But, instead, frequently, the names of the *realities* contained in the sacred mysteries are used. Thus, in the Ordinary of Mass, the communion of the chalice is thus described: "Sumit totum sanguinem," "The priest receives the whole of the Blood." And in the Good-Friday service: "The deacon opens the ark in which the Body of Christ is laid up.....He (the priest) kneels, and receives the paten with the Body of Christ.....and he receives the Body reverently." Possibly such bold and straight-forward terms, which admit of no variety of interpretations, may sound harsh in Protestant ears, but they are most decisive proofs of a *real* belief in our Lord's Presence, and the presence of nothing else.*

* Our old English Liturgies present even stronger passages to the point. Thus in the Sarum and Bangor rites we have, "*Ad corpus...dicat; Ave in æternum sanctissima caro Christi; mihi ante omnia et super omnia summa dulcedo. Corpus D. N. J. C. sit mihi peccatori via et vita.*" Again in the York Missal: "*Hic sumat Corpus, cruce prius facta cum ipso Corpore ante; deinde ad Sanguinem dicens, &c.*" Maskell's Ancient Liturgy of the Church of England, 2nd Ed. p. 122. Every thing in these texts, and many others like them, proves how fully

IV. Before we take leave of the Common Prayer, we will notice one more distinction between the two modes of viewing this mystery. Extending our examination beyond the mere liturgy, to prayers and meditations, and "Companions to the Altar," we find on the Catholic side what is totally absent on the Protestant, a clear and definite view of the personal relation between our Lord and the communicant. "Corpus tuum, Domine, quod sumpsi, et Sanguis quem potavi adhæreat visceribus meis." Such are the words which the priest uses; and in all the prayers of thanksgiving for priest or people, the thought reigns throughout, that an awful but most sweet communion has taken place between the Master and disciple, more intimate than that of John when he leaned his head upon his Lord's bosom, more akin to the sublime privilege of Mary than to any other grace. Hence the Catholic who, before communion, had ardently addressed his Lord as upon the altar, after it, adores, loves, and speaks to Him, as now truly enshrined in his own breast. Hence those outbursts of affectionate tenderness, that sense expressed of individual favour, that conviction repeated in glowing language, that the very Source of grace is ours, that the Body from which virtue goes forth, and whose very touch is consecration, is intimately incorporated into our very being, that the God-Man, with the fulness of His Divinity is appropriated completely to ourselves; and hence that close and familiar converse with God, as no longer worshipped from afar, but actually embraced by the heart which He visits, that form the chief substance of Catholic thanksgiving after communion. And are not all these evidences that we realise our doctrine, that is, act upon it precisely as we should do if its object came under the senses: we act towards our Lord *believed*, as we should act towards Him *seen*, to be present. Of these feelings we find not a trace in Anglican authorized works.*

V. But now we can no longer follow parallels. For here ends the power of testing the reality of the English Church's alleged belief in the real Presence from her own state-

the ancient English Church agreed with us in our belief. The same may be said of the Oriental Liturgies. Thus in the Liturgy of St. James, published in Syriac by Assemani, (Cod. Liturg. Ec. Univ. tom. v. pass.) the rubrics always call the elements after consecration, simply "the Body and Blood."

* We of course do not include late works, professedly written on the assumption that the Anglican Church holds the Catholic doctrine, which are generally copies or imitations of Catholic books of devotion.

ments. What remains must be all one side; but the simple negation, on the other, will afford abundant proof of unreality. If the Body and Blood of our Lord exist after consecration, it is clear that their presence does not depend upon the quantity of the elements employed for it. If a hundred communicate where ten were expected, or ten where a hundred, no Anglican can doubt that each receives exactly the same under either circumstance, each portion or fragment of that bread, each draught of that cup affords the same gift as the whole consecrated matter. A belief in the Real Presence, therefore, implies that every crumb and every drop of the elements is more precious and more holy than anything on earth or in heaven. This belief, as a corollary of the Catholic doctrine, necessarily leads to a reverential treatment of such, even the smallest, particles—a care and anxiety lest any profanation befall them, severity towards those who are guilty of culpable negligence regarding them.

Before going into proof that the Catholic Church realises her belief to this extent, we may ask, is it credible that the English Church, if she does believe in the same real Presence, can have totally overlooked the care of these precious fragments, beyond ordering that what is over shall be partaken of by the communicants in the Church: that nothing should be prescribed by it in case aught be dropped or spilt? And yet the one seems inevitable where ordinary bread is used, and the other to be seriously dreaded where the old and rude partake. We have indeed been told that a certain Vicar of High-Church celebrity had adopted the plan of pouring out, on the pavement, the unconsumed wine; which, if true, must appear horrible to every Catholic: that is on the supposition that he who acted thus really believed that which he left to be trodden under foot, to be the Blood of Christ.

Now let us see how fully the Catholic Church gives proof of her sincere belief in her doctrine, by meeting all its consequences.

1st. She not only clearly proclaims that every minutest particle is the same as the perfect Host, and is to be equally venerated, but she gives the same name to both; the word "particle" being equally applied to the Host given in lay-communion, and to the smallest visible fragment. But in the more lively and imaginative language of the East, the name given is still more beautiful. The

minute fragments are familiarly called "Pearls"—the common scripture term for the most precious gems. We will give two examples out of many. In the Coptic Liturgy we have the following expressions—After the division of the Host, the priest "shall take one *pearl* (or particle) of the three above-named.....When he has done all these things, the priest shall purify his hands within the paten, lest by chance the smallest particle or *pearl*, should adhere to them."* Here we see too the carefulness respecting these small fragments. The second example shall be from a Greek source. The Archbishop of Corinth, asked by St. Luke the Younger (tenth century) how communion was to be received by solitaries, describes minutely its being received under one kind, and thus concludes, "Then thou shalt collect all the remaining particles into a vessel, by means of a linen cloth, using all diligence, lest a *pearl* fall and be trodden on."†

2nd. The Rubrics of the Missal give the minutest directions, what has to be done in every possible case of accident. After the priest has been instructed in the Ordinary of the Mass itself carefully to collect every particle visible or discoverable on the paten or corporal, these rubrics prescribe as follows: "If a consecrated Host, or any particle of one fall on the ground, let it be reverently received, and the place cleaned and somewhat scraped, and the scrapings cast into the *sacrarium*. If it fall on a linen cloth, let it be carefully washed, and the water be poured into the *sacrarium*. (Rubr. gener. x. 15.) If any of the Blood of Christ," (mark the simple word,) "shall fall; if on the ground or on a board, let it be licked up with the tongue, and the place scraped as much as shall be needful, and the scrapings burnt, and the ashes put by into the *sacrarium*. If upon the altar-stone, let the priest suck up the drop, let the place be washed, and the water thrown into the *sacrarium*. If it fall on the linen cloth of the altar, and the drop reach the second, and

* Cod. Liturg. tom. vii. p. 71.

† Vita S. Luce Jun. ap. Combefis. Auctuar. Bib. Pat. tom. ii. p. 986. This expression was used by the Latins also, when speaking of the Blessed Eucharist. Fortunatus, (Lib. iii. Carm. 25.) thus applies it,

—ut Corporis Agni,
Margaritum ingens aurea dona ferant.

This same phrase "Margaritum ingens," we find also in Prudentius, though differently applied, (*Psychom.* 873.)

the third cloth, let each be washed three times, where the drop has fallen, a chalice being held under it, and let the water be poured as above." (Ib. 12.) Now surely all this care does show a reality of belief in the worth and holiness of what it regards.

3rd. The Rubrics just quoted seem to have been copied from the Canons of Theodore of Canterbury: where however the penalties are added, to be inflicted for every negligence leading to the accidents above detailed. These penalties have been incorporated with the Canon-Law, and are as follows, If "a drop of our Lord's Blood" shall fall on the ground, the priest shall do penance for forty days; if on the altar, for three days; and he shall undergo a penance of four, nine, or twenty days, according as the precious drop shall reach the second, third, or fourth cloth.*

To an Anglican accustomed to see no account taken of the remains of his sacramental elements, or of accidents that may happen to them, such care and anxiety, such severity may appear excessive: and he may say that such minuteness is of modern growth, and was unknown in the early Church. Such however is not the case. Tertullian testifies that in his days the Christians were grievously pained ("anxie patimur") if any particle or drop of the holy Eucharist fell on the ground.† Origen likewise says: "When you receive the Body of Christ, you keep it with all care and reverence, lest any little of it should fall. *For you consider yourselves guilty*, and that rightly, if any of it through your negligence should fall."‡

VI. Another natural consequence of the Catholic doctrine of the Eucharist is the belief in its intrinsic holiness and power of consecration. This may be expressed in another way, as a belief in the Presence of the Person of our Lord. The Protestant doctrine, when it goes furthest seems only to consider the Body and Blood as distinct elements, without reference to the doctrine that Christ suffers no more, and is living, and that consequently cannot exist in parts.

1st. When we consider how all Christendom took arms

* Cap. xxvii. De Consec. Dist. ii.

† De Cor. mil. cap. iii.

‡ Homil. iii. in Exod. See many decrees of Councils and other ancient authorities on this subject, in Martene De antiquis Ecclesiæ Ritibus. tom. i. lib. i. Cap. v. Art. v.

to rescue and worship the "holy sepulchre" in which His sacred corpse was laid, because Its contact steeped in holiness the very rock, we cannot wonder that Catholics should look upon every thing that has immediate connection with the Blessed Sacrament as thereby made holy, and deserving of reverence. Hence the sacred vessels, which are used at the altar, and those linen cloths which touch the sacred Body, are kept with extraordinary care, and are not allowed to be touched by lay persons: nor are the latter washed by them, until a subdeacon has thrice washed them, and the water is poured into the *sacrarium*.

2nd. This same feeling shows itself in another way; by the formal blessing or consecration of whatever has to be employed in the service of the Blessed Sacrament: so that It may truly be considered the source and root of all consecration in the Church. This feeling of the personality of our Lord naturally suggests the thought that the Church is His House; and hence the long and sublime office by which this is consecrated. Then the Altar which is His throne, as well, receives its own still more peculiar and minute consecration. The sacred vessels also must be similarly consecrated; and to prepare for these solemn dedications, of which the holy anointing is an essential part, another beautiful service is necessary, that of the blessing of the holy Oils on Maunday-Thursday.

3rd. Then again this same sentiment leads us naturally to another result—the enriching, to the utmost, whatever is thus employed. The Church is decorated, because our Blessed Lord dwells there; the sanctuary is made more splendid because it contains the Holy of Holies: the sacred vessels are made as rich as possible; nothing but gold or silver is properly permitted for the paten or the cup of the chalice. The tabernacle also will be often richly adorned, where no eye can see it, but that of Angels.

Now we know of nothing in Anglican practice or rule, which exhibits any consciousness of the real Presence in this sense, or a belief that our Saviour's sacred Person communicates consecration, and is to be treated with outward honour. Yet how can that faith be real which does not lead to such results?

VII. This "personal Presence," if we may use the term, naturally implies that our Divine Lord bears with Him all the dignity and pre-eminence which belongs to

Him. He is there King, Lord, Supreme Bishop, sole, exclusive, Object of attention and worship. And this conviction, and the feelings to which it gives rise, will show themselves in every way that they can, referably to the humbled and disguised form in which it pleases Him to exhibit Himself. The illustrations which we shall give of this may appear almost trifling; but they will even be thereby more striking, because more natural, and the result of simple conviction.

1st. Within the tabernacle in which the Blessed Eucharist is placed, no other object, however sacred, is allowed to be placed. It must be kept in a tabernacle, the Ritual prescribes "*ab omni alia re vacuum*,"* Neither the holy Oils, nor the chalice, nor any other thing, however sacred, can be allowed to be placed within the same receptacle.

2nd. As within, so without, the tabernacle must belong exclusively to Him who deigns to dwell within it: Hence, while the Blessed Sacrament is there, nothing else is allowed to be placed upon it: not even a relic of the Holy Cross, much less the altar-crucifix. For it is clearly unbecoming to make the place of the Lord's own abode merely a base or pedestal for an inferior object. The Congregation of Rites has expressly and strongly reprobated the contrary abuse.†

3rd. When It is exposed to public adoration, no relics are allowed to be placed upon the altar.‡ For relics have to receive veneration; but nothing is allowed to receive any regard in the presence of our Lord, Who must alone absorb all honour and worship.

4th. It has been doubted whether when the Blessed Eucharist was exposed during Mass (for of other occasions there never was a difference of opinion) the crucifix should remain on the altar, in obedience to the general Rubrics. The question was referred to the Congregation of Rites at Rome; in permitting either practice, its answer gives the

* Rit. Rom. De SS. Eucharistiæ Sacram.

† We have been often pained to see the disregard shown to this injunction in England, especially in new churches; for it is a most natural result and realisation of belief in the real Presence. We do not know an instance in which Rubric is departed from without a sacrifice of real beauty, which must consist in the outward expression, to its utmost perfection, of the inward beauties of Catholic faith. We may have soon to return to this subject; for disregard of Rubric in our sacred buildings or other accessories to Divine worship seems to cry out for a check.

‡ Decr. S. R. C. Aquens, 2 Sept 1741. Gardellini, tom. iv. p. 278.

opinion of the great Basilicas at Rome against its being there, in these words, "*Supervacaneum enim adjudicant Imaginis exhibitionem, ubi Prototypus adoratur.*"* How clearly do these words realise the belief in our Saviour's personal presence.

5th. We should say something on the beautiful practice of having a lamp ever burning, day and night, before the place where the Blessed Sacrament reposes, if we had not written concerning it in a former article.

6th. It is the rule, in all functions, that when any thing is handed to the celebrant, the thing itself and his hand are kissed. But if a superior is present this mark of respect is not shown. Thus a priest's hand is not kissed in the presence of a bishop; nor a bishop's if officiating before his archbishop, nor an archbishop's or patriarch's before the Pope. But in the presence of the Blessed Sacrament, no one's hand is kissed, and no mark of respect can be paid to any one.† In whatever dignity any one may be placed, even in that of Christ's Vicar, he then stands in the presence of One still and infinitely greater. Is not this a true realisation of the belief that a greater than the greatest of men is there; by the same form of outward expression as the superiority of the sovereign above his courtiers, however noble, would be shown, viz. by the reservation of all marks of respect to him?

7th. In like manner, all blessings which occur in the service, are reserved to the highest in dignity present. A priest does not bless the incense or anything else in the presence of the bishop, nor a bishop before the Pope. But when the Blessed Sacrament is exposed, no blessing can be given to anything:‡ another clear recognition of the acknowledged superiority of One present:

* Ubi sup.

† Dec. S. R. C. 31st Aug. 1793. "Exorta controversia...super nonnullis reverentiis seu capitis inclinationibus fieri solitis coram SS. Sacramento publicæ venerationi exposito: S. Congregatio...rescribendum censuit: *Nemini deberi reverentiam, et amplius.*" Gardellini, tom. v. p. 147.

‡ "Episcopus...ponit incensum...absque benedictione, et sine osculo manus Episcopi." *Cœrem, Episcop. lib. ii. c. xxiii.* (On Maundy-Thursday.) "Absque osculo cochlearis et manus...Episcopus sine benedictione imponit thus." cxxxiii. (On Corpus Christi.) It is true that the bishop's ring is kissed when he gives communion, by each one before he receives: but it must be observed, 1st. That the hand thus revered, holds at the time our Lord's sacred Body, towards which the salutation is directed: and 2nd. That this is probably the kiss of peace given to communicants. Hence the deacon and sub-deacon, at a pontifical High Mass, kiss the bishop's face just before receiving communion, with the words "*Pax tecum, &c.*" In the Syriac Liturgy, the expression, "the priest gives peace to the altar," signifies that he kisses it.

In these two instances the realisation of faith takes place by the simple carrying out of a general rule or rubric; acting straight-forward and naturally to the recognition of a real Presence of our Divine Lord.

8th. It may seem almost superfluous to give the following example. It is usual for the clergy in foreign countries to cover the head with a small cap, (our ancient *coif*;) called in French *calotte*, in Italian *zucchetto*, and in Spanish *solideo*, because taken off in honour of God alone. It is not removed from the head even, we believe, in the presence of the sovereign. In Italian this name is given only to the corresponding cap worn by the sovereign Pontiff, because in his presence every one else uncovers. But before the Blessed Sacrament every one, even he, must be bare-headed. Thus is plain acknowledgment made that He who is God is there revered.

VIII. This feeling of the presence of our Blessed Lord, in His real personality "Christus totus," is expressed in ordinary language by the people in ways, which, the more simple they are, and so sometimes almost startling, the more they evince the full realisation of their faith. In English, frozen not a little by a protestant atmosphere, we are accustomed to speak, even on more formal occasions only of the "Blessed Sacrament," or the "Blessed Eucharist," and Its exposition and adoration. This seems almost to wrap up our belief in mystery; as though the *disciplina arcani* had not yet left us, and we feared to convey to unprepared ears, to which the "*Ephpheta quod est adaperire*" of Catholic baptism has not been addressed, the full extent and meaning of our belief in this sublime institution. But the Italian at once speaks of It, so as to express belief in the personality of our Lord in It, when he familiarly applies to it the term *Gesù sacramentato*. The Portuguese to express that the perpetual adoration of the Blessed Sacrament is coming in its turn to a church, will familiarly say "Our good Father (*nosso bom Pai*) "is coming to His house." The Spaniard hesitates not to use a still stronger phrase. To express that Mass, or any other office, or function, will take place, with the Blessed Sacrament exposed, he will say, it has to be, *con Dios manifesto*, "with God manifested." Another familiar phrase we will illustrate by a little anecdote.

It happened to us once to be of a party waiting in a Spanish drawing-room, for the announcement of dinner.

In the *plaza* or square before the house was a parish church. It was pouring rain, yet the bell announced that communion was about to be borne to some person. All were busy, talking in various groups, till one of the little children of the family suddenly exclaimed, "*Salé Su Magestad*," "His Majesty is coming out," when all was instantly hushed, every one fell on his knees, and remained in adoration till the sounds of the procession had died away. What a simple expression! yet how full of energy, reality and life! How fully and firmly that child had hold of the whole Catholic doctrine, and how unwaveringly, unflinchingly was he sure to keep it, while it remained embodied in so brief yet so ample, so simple yet so sublime a phrase! This is not an uncommon expression among Spaniards. In fact, the ordinary way of stating that the Blessed Sacrament is or is not in a given altar, is by saying, "His Divine Majesty is" or "is not here."

We trust that our readers will now understand what we mean by realising a doctrine; i. e. the acting upon a doctrine as a man does on anything that he really knows to be true: the naturally following it to all its practical consequences, without effort and without restraint, quite as a matter of course. We do not see what more a person could do in regard to the Blessed Eucharist, who should have the evidence of his eyes to our Lord's Presence in it, than the Catholic naturally and almost instinctively does. At the same time, we flatter ourselves that we have given ample tests, in the contrasts proposed, for deciding in which Church is really the belief of our Lord's Presence in the holy Eucharist. With the variety of demonstrations which we have given of reality of belief, on the Catholic side, let the reader compare the following summary of "significant ceremonies" enumerated in the pamphlet at the head of our article, as those which clergymen alter, and thereby, according to the Rev. Mr. Wray, grievously interfere with "*the highest act of Christian worship*."

"In the public service many decent ceremonies, expressly enjoined in canons and rubrics, are omitted: such as *bowing the head* at the holy name, and "*reverently bringing*" all charitable collections "*to the priest*," and the "*humble presenting*" of these alms, and "*placing them upon the holy table*:" and *then*, also, and *not till then*, the placing of the elements on the altar, to be consecrated; and *after consecration*, and *not before*, the covering what remains of them reverently with a fair linen cloth."—p. 8.

Really if the placing of the elements on the holy table after the collection of the alms, and the covering their fragments with a linen cloth after consecration, is all that his Church has done to secure the reverence that a real faith would suggest towards our Lord truly present; and if these are the vital forms, the tolerated neglect of which constitutes the scandal of "a violated discipline and permitted heresy," the poor church of England has but little to show in evidence of any real belief in a real Presence. We might almost defy any unbelieving priest of the Catholic Church, so to mutilate her service, without actually breaking it to pieces, as to remove its pervading evidence of our Faith.

But we have said enough on this subject. There are many other topics which we might select for further illustration of our position. We will however briefly touch upon only two or three.

The first is the Unity of the Church, as affirmed to be believed in the Creed. Let any one bring the faith of the two churches to the test of reality, and see which truly holds a dogma, in these words. What does a Protestant mean to say, when he pronounces the words: "I believe in One, Holy, Catholic and Apostolic Church?" Does he profess by this, belief in the Church of England? or in a church composed of all christian communities? and if so, does it include the Church of Rome? that of Russia and Greece? the Nestorians, and Monophysites of the East? Does it include Dissenters? and if so, unbaptised Quakers, Unitarians who deny our Lord's Divinity? Swiss Calvinists and German Lutherans, who call themselves Christians, but follow Strauss or Paulus into the depths of rationalism? Or is it in the Church not of the present day, but of former ages, Bishop Ken's universal Church, before the separation of East and West? and if so, of what period—that of Photius, or Nestorius, or Arius? Or does he believe in an abstract Church of all times and places, a spiritual and invisible body? If so, what *does* he believe in? and what does he believe about it?

Again, what does he mean by *One Church*? One in number? or one in Unity? If the former, which and where is the One Church? If the latter, let him tell us what he means by unity. What constitutes its essence? Oneness of doctrine, or intercommunion, or common

government, or union with the same centre? If any of these, which is the one church that has the mark, and in which he believes?

We will not trouble him to tell us what he means by catholic or apostolic, but shall be satisfied if he will tell us what he believes in, when he professes belief in "the Church." What means he by "the Church?" Not, of course, in the material church, he cannot mean that; but in what else? in the bench of bishops? or in them and the clergy? or in the houses of convocation, and in nothing till they are restored? or in the bishops of all christendom? or only in Dr. Pusey's views, or Mr. Bennett's? or in Mr. Simeon's, or the Hon. Baptist Noel's? Then what does he mean by believing *in* the Church? Merely in its existence? or in its teaching? If so, how and when does she teach him? Does he stand close to the Thirty-nine? or does he take the Prayer-book and Homilies in? or does he judge them all by Scripture, and decide for himself? Does he take bishops' charges for part of the Church's teaching? If so, what does he believe in on recent controversies? If not, when and how do the bishops publicly teach? Then we may ask him, how does the Church enforce or vindicate her teaching? what is heresy, and what schism? what the sin of either? how punished in the Church?

Really, these are all questions necessary to be definitely answered before any sensible meaning can be attached to the article of the Nicene Creed above quoted; yet we have no doubt that it would perplex and worry even a well-educated Anglican to answer them; and if several were asked them, we are sure that we should have, "*quot capita tot sententiæ*."

But any Catholic child, well instructed in his catechism, would be able to answer them, if the historical names were explained. By the "One Church," he understands at once the union of churches in communion at the present time with the Holy See. This includes and excludes all that is requisite. The Church is one, by perfect unity in doctrine, by communion, by common headship, and indivisible government. All out of union with its centre are excluded from our belief. We believe all that she teaches, and know how she teaches it. She is an infallible guide, and whoever refuses her obedience is cut off from her, and must perish if he repent not. The Catholic realises his faith; it is clear and definite before his mind in every

respect; and he at once seizes naturally on its developments, and follows them to their utmost limits. It may be said to be restricted and exclusive; but all faith in the Oneness of anything is necessarily so.

Let us, secondly, take the belief in "the communion of saints." How does an Anglican realise it? In what way does he satisfy himself that, by these words, he gives utterance to a definite belief in his mind, embodies an image and idea which has a clear existence there? But, still more, communion between persons is more than an idea, it is a fact, an action, carried on by some intelligible process or other. We cannot be said to be in communion with the inhabitants of the Carribee Islands, because we read of them, or think of them; but the trader who gives them glass beads in exchange for water and provisions, (though the former are worthless, and the latter most valuable,) is in communion with them, though they may negotiate at a distance and by signs. How does the Anglican then satisfy his conscience, that when he professes belief in "the communion of saints," he is stating a belief in something that really can be called by that name? He firmly holds, certainly in practice, that he has nothing to say to the saints, nothing to do with them. We are not, of course, speaking of Tractarians, but of the mass of church-christians. His prayer-book does not direct him on the subject; his teachers only touch on it to warn him against its danger. He is taught to pray and to act just as if there were no saints with whom to be in communion; nay, he probably often hears that we do not even know where they are till the last day. He must not address them, for he is told they can neither hear nor help him. All respect, or love, or confidence, or other feeling, whereby communion with holy and beautiful beings must needs be accompanied, are interdicted; as so much taken from Christ, which belongs to Him exclusively. The saints, therefore, neither give nor receive; neither know nor are known; neither can hear, nor are to be addressed, according to Anglican practical teaching. Then, where is the reality of any communion between them and the reciter of the creed in that establishment? We cannot imagine how he considers himself to declare belief in a reality; for a reality must have an existence, and here we find no traces of any, not even in the imagination.

But with the Catholic the whole is a truth, a substan-

tial, consistent, *real* thing. In moments of danger or anxiety, or in his ordinary prayers, he addresses them just as if they were before him; no more doubting that they can hear him, than he would if they were visible. He feels familiar with them, as though he had known them on earth; he communes with the martyr of the first ages, as with holy men of his own time; reminds him of his torments and his crowns, as if the memory of these were still fresh in our minds, and bids him plead on his behalf with his and our Master. Heaven is as our common country; the saints of all ages and of all countries have there their home, and with all who are there we have present and actual communion. And in like manner does the Catholic treat as a reality what they do for us. He takes it completely for granted, that those whom he addresses, whether individually or collectively, exert themselves for him, and really obtain him blessings. And even farther than this does his realisation go. He naturally considers the blessed in heaven as carrying on the work which they loved on earth, and interested in its safety or its completion. It never crosses his mind, that nearly two thousand years have elapsed since St. Peter mounted from his cross to heaven; but he considers him still seated at the helm of his life-bark, that defies every storm, steering it with unerring skill over every shoal, through every billow, round every rock, letting down his ample net, just at the right time and in the right direction, to draw in his marvellous draught of entire nations. Do the inhabitants of Milan think that St. Charles, or even St. Ambrose, is far away from them, and not rather ever most present, watching over their common church, which both loved so dearly as their spouse on earth? This is, in fact, but the sentiment expressed so vividly by St. Chrysostom and other ancient Fathers, that the martyrs still hovered over the cities whose tutelary guardians they were, and protected their very walls against invading foes.

Surely in all this (and we omit much that might be added*) we have the fullest possible carrying out of a real belief in a real communion between beings that ordinarily communicate invisibly.

* As the belief in visions or apparitions of saints, in the miracles wrought by their intercession or their relics. Even they who may be sceptical on such subjects, or inclined to think that credulity prevails among Catholics, especially the ignorant, respecting them, must acknowledge that the existence of such an easy belief is evidence of the reality of the faith which prompts it.

Our next and concluding illustration will be of a more abstract character, but one that has considerable influence upon devotional feelings and practice in the two churches. We had indeed wished to carry our examination, into the belief of the sublimer mysteries of faith, so to have seen how far the Protestant, following the teaching of the Anglican Church, can be supposed to realise his belief in the Trinity or the Incarnation of our Lord. But we own that we shrink from this portion of our subject: for we might be thought desirous of affixing a deeper stain upon that unfaithful witness to the truth than we have till now imputed. We therefore rather take a subject necessarily connected with those great truths, but coming more within the limits of familiar controversy, and less likely to wound any one's feelings.

The Church of England, in accordance with the Catholic Church, teaches that the B. Virgin Mary was the mother of our Lord, Incarnate for our salvation. Does, or can, a Protestant realise the truth of their mutual relationship; in other words, the Motherhood of the ever-blessed Mary? Does he, or dare he, contemplate it to its full extent? We ask the question because, again and again, we have heard hesitation expressed about allowing her the fulness of her awful prerogative; we have seen Anglicans shocked at her being called the "Mother of God." Yet they were persons who confessed Jesus Christ to be God. But they divided His Person, because they could not realise the idea that she could be more than the mother of man. Now it is not this view precisely with which we wish to deal; for it implies what we have before hinted, inability to realise faith in the Incarnation, the very essence whereof is the indivisible union of the two Natures, the Divine and Human, in only One Person. But, supposing this difficulty not to exist, what idea does the Anglican entertain of the character of this Maternity? Does it come to his mind and heart with all the accompanying tenderesses that bind a mother and child, or as a dry, abstract, almost unnatural relationship? Can he bear to dwell upon the thought, without fearing that it is profane, of the Only-begotten of the Father before all ages being the Infant of woman, however pure; caressed, nursed, borne, as if helpless, in her arms; lulled, as if wearied, to slumber on her breast; fed, as if hungry, from her living stores; led in His first tottering steps, as if weak, by her

gentle hand; taught to lisp His first accents, as if ignorant, by imitating the sweet sounds of her lips; smiling when smiled upon, weeping till soothed, swathed and clothed,* and in all things treated as another child? And can he bring himself to analyse, and contemplate in detail, the emotions which such mutual relations must have excited; the many strong and inseparable fibres which formed the cord that linked two such hearts as these, when feeling them; hearts wherein could be no pretence or fiction, and wherein the reality of whatever was virtuous, holy, godly, could have no bounds short of the perfection whereof each was capable? And what is more deserving of those names than the love of mother for child, or child for mother? Between them, therefore, in this instance there must be assumed to have existed such mutual reliance, affection, conformity of will and desire, oneness of thought, identity of feeling, as could not possibly exist between any two other Beings, such as may be said necessarily to have blended their two hearts into one, incapable of separation.

But besides this natural tie, (if one may so speak of that which is all above nature's reach,) the title of Mother—which the doctrine of the Incarnation secures to Holy Mary, takes in the eyes of a real believer the form of an incommunicable privilege, as regards all other creatures; a solitary prerogative, of which none other is capable, which is essentially ennobling above every possible order of Angelic dignity, necessarily and directly sanctifying beyond the reach of any acquirable holiness, which consequently separates her, and elevates her above every other class of God's best creatures, whether preserved in integrity, or redeemed from sin. It is impossible to realise a belief in the Maternity of the Blessed Virgin, without thus considering her.

Again, let us view this relationship through the light thrown on it by holy writ. The Catholic will at once see all his conceptions of it justified. Let us view it first in dishonour. To expiate the crimes of Saul and his people,

* "Vagit infans inter arcta
Conditus præsepia;
Membra pannis involuta
Virgo mater alligat:
Et Dei manus pedesque
Stricta cingit fascia."

Hymn for Passion-tide, R. B.

and arrest the famine which they had brought upon the nation, it was decreed that seven of his children should be crucified. They were accordingly crucified "upon a hill before the Lord."

Two of the victims were the sons of Respha; let us see the mother's place at such a scene of agony and of ignominy. "And Respha, the daughter of Aja, took hair-cloth, and spread it under her upon the rock, from the beginning of the harvest, till water dropped upon them out of heaven; and suffered neither the birds to tear them by day, nor the beasts by night. And it was told to David what Respha had done."* How touchingly venerable is this picture of maternal affection, of that *στοργή* which requires a name of its own; that patient, calm, resigned breast, which endures unsubdued, shame, grief, fatigue, not to speak of the quivering agony of a mother's heart, witnessing torment in the best-beloved—all from that very love. Now exactly such a picture does the realisation of the Motherhood of Mary place before a true believer's imagination and heart; as he contemplates the closing scene of *her* Son, crucified on a hill before the Lord, for expiation of others' sins. And to what does the comparison lead? Why let the Protestant first bring himself to apprehend, by the standard of nature, the communion of eye and heart, if not of word, which took place between Respha on her rocky seat, and Armoni on his cross. Were the bonds now broken or weakened, whereby his heart in infancy had clung to her's, or did they clasp and curl around it more tenderly and more mightily than ever? Did he reject her rights over him, now that all else was dark and dismal, and not feel more than ever a son, when she could so show herself a mother? Did not his last glance seek her there, and was it not as soft as a child's could be? For very humanity's sake, who could have it otherwise. Then change the scene to Calvary, and who will fear to realise there all that has seemed necessarily true on the hill of Gabaa? Surely no one will think it less than blasphemy to imagine, that because our Lord was more, therefore He was less, than Man: that because He was God, He dispensed with the virtues of humanity. On the contrary, we must intensify, to an infinite degree, whatever our judgment, according to the

* 2 Reg. xxi. 10.

standard of nature, shall have shown to be a necessary result in the other case.

And now let us shift the scene, from sorrow and disgrace to gladness and glory. The Word of God shall again furnish the parallel. Solomon has just been raised to his throne; a petitioner, who has offended him, is afraid to approach him. He accordingly seeks the intercession of Bethsabee, the king's mother. Let us hear how he addresses her. "I pray thee, speak to king Solomon; *for he cannot deny thee anything.....* And Bethsabee said: Well: I will speak for thee to the king. Then Bethsabee came to king Solomon, to speak to him for Adonias: and the king arose to meet her, and bowed to her, and sat down upon his throne; *and a throne was set for the king's mother, and she sat upon his right hand.* And she said to him: I desire one small thing of thee, do not put me to confusion. *And the king said to her: My mother ask: for I must not turn away thy face.*"* This scene is again a real one; and the king who speaks and acts in it, is the wisest of men, and the particular type of Christ our Lord. It may be said to present to us the scriptural realisation of the relative position of mother and son, when the latter is raised to highest honour and power; even though he be of right kingly birth, and she but of much humbler origin, and taken out of low rank. It is in virtue of her *motherhood* alone, that she has a throne set at her royal son's right hand; and that he bids her ask, as he must not turn away her face. Is a Protestant ready to realise his notions of Mary's maternity to the extent that Scripture here warrants us? The Catholic is to the very letter. Which then looks upon her, as though really believing her to be our Saviour's mother, and therefore naturally attributes to her all the distinction, honour, and power of intercession, which this example shows to flow naturally from the title of Mother? Nor should we weaken the strength of our case, if we supposed the actors in both the scriptural scenes quoted to be the same; and that the son raised to the throne, was the same as had previously seen his mother assert her rights at the foot of his cross.

Whatever, therefore, Catholics may say or do in regard to our Blessed Lady, it is nothing more than a simple giving of reality to belief in her Motherhood; nor is it

* 3 Reg. ii. 17-20.

easy to see on what principle bars or limits can be put to stop the flow of those feelings, towards her which this view necessarily sets in motion. We must either not love her at all, or we must try to love her as her Son did and does; for His virtues are to be our measure. Now, who can ever reach the affection of such a Son towards such a Mother? Again, she must either have no influence at all, or it must be boundless. If she have a throne anywhere, it *must* be at her Son's right hand: and if she be allowed to open her mouth, the Son cannot "turn away her face."

In this simple view we have at once the key to all the affectionateness and all the confidence which devout Catholics entertain for her. We have, moreover, the explanation of another general rule of a devout life: that the more holy a person is, the more warm and tender will his feelings be towards her. Perfection consists in the imitation of our Lord's virtues; the closer the imitation, the greater the perfection. As His love for His Mother was doubtless a virtue, and as we are bound to love all that He loved, the nearer we come to Him in this, the more we advance towards His perfection. And as all growth in perfection is general, that is, cannot be in one point and not in another, so must this virtue increase along with every other.

* We will only add a few words more; words which perhaps some Catholic experience can alone make intelligible. The most effectual antidote to the seductions of sense is perhaps the spiritualizing of their natural tendencies. He who is brought to hunger after and to labour for spiritual food, cares little for the meat that perisheth. They who covet treasures in heaven, soon learn "*perituras calcare divitias*." And nothing will more purify the affections of the soul, and make them proof against the taint of a corrupt and sinful nature, than the fixing of them early upon objects which, on the one hand, brook no association with frail and perishable beauty, and yet, on the other, can feed, and fill, and absorb all the power of love. Blessed indeed is the heart of him, "*qui pascitur inter lilia*!" Now, there is no other object so able to effect this as the affection which Catholic devotion—that is, the realisation of Catholic faith—inspires for our Redeemer's Virgin-Mother. It fills the mind with an image of loveliness so pure, so chaste, so ætherial, so transcending all earthly

combinations of the beautiful, that all else seems but gross and paltry. For it is the beauty of holiness that it reflects upon the soul, in which there is nought of worldly levity or of remorseful pensiveness, no such mere comeliness as painters or poets can express; but there is that grave and calm sweetness which tells of humility, and meekness, and modesty, and tender-heartedness, and love for all, mingled with that unspeakable majesty and sin-reproving earnestness, which become the Mother of a God made man. It is an image which ever comes before the soul, not surrounded with the alluring accompaniments of worldly forms, but enshrined in a soft atmosphere of light celestial, warm and glowing, but too holy to be nearly approached. No carved and gilded frame sets off its fairness, but cherubs smiling from golden clouds, and gazing in wonder at the Miracle of Grace, in which heaven and earth first met, surround and adorn it. And then, to make good her title of Mother, upon her bosom rests that wondrous Babe, with arms expanded and wide-open eyes, as though to show that every dart of holy affection from our souls must pierce both hearts, and finds not its way to hers except through His. Fill, we say unhesitatingly, the youthful imagination betimes with the chaste love of beauty such as this, and he that bears it will walk through life in safety, treading on the asp and the basilisk of a treacherous and a poison-breathing world. It will prove a charm to foil every spell of this brutalizing land of Circe.

We must now take leave of our subject; though we have by no means exhausted it. We will only remark, that most of the instances which we have given of realisation of faith, will serve to show how much this resembles *Developments* of doctrine. In fact, the two are nearly the same, though viewed in different lights. A doctrine may be fully realised, that is, practically exhibited in its consequences, by degrees in the Church; and the process by which it is brought to this is called its development. But neither for a moment supposes or allows the introduction of a new doctrine.

ART. IX.—*The Emigrant*. By Sir FRANCIS B. HEAD, Bart. Murray, 1846.

THE author of this interesting volume has contrived, indeed, to make it up of two most heterogeneous materials, not combined nor blended together, scarcely interwoven. The one—the political—element seems for a time suspended in the other—the descriptive. The two flow on for a while thus together, but it is clear that the lighter holds the heavier in its current; till gradually this precipitates, the other washes off, and leaves a dry hard deposit behind it. And thus the credulous reader, who on beginning thinks that he has entered on a most delightful voyage, after pursuing for a time a course which fully bears out his anticipations, finds himself stranded, after partial misgivings, amidst official despatches, protests, and protestations, on the most unpoetical shores of Downing-Street. The author has himself in his short Preface taken care to warn his readers. “As the common crow,” he tells us, “is made up of a small lump of carrion, and two or three handfuls of feathers, so is this volume composed of Political History, buoyed up by a few light sketches, solely to make a dull subject fly.” After this modest announcement, no one has a right to complain of treachery. But we feel sure, notwithstanding, that many a reader will act unfairly towards Sir Francis, will cheerfully accept, and pleasantly digest the bait which he has held out to them, and yet eschew the pointed hook of crooked politics whereon it is hung. By which we mean, not Sir F. Head’s politics; for he seems to us throughout to have acted honestly, boldly, and zealously. Now on our parts we must make solemn asseveration that we belong not to this discriminating class of his readers: we have dealt conscientiously with Sir F. Head; and we fully sympathize with him in his troubles, and in the hard treatment which he received. But we are selfish enough to regret that he ever had patience to break his head against a colonial governorship, (about the surest *post* to run it foul against,) for we should have much better liked to see him travelling about the world to tell people what he had seen and heard, in his own lively, good-natured, and good-hearted way.

It is not, therefore, towards the political part of his book

that we are going to call the attention of our readers, at the close of a number sufficiently stocked with grave matters. For these we will refer them to the work itself, with this alternative: that if they will not take the trouble of going to it, they must, in honour and conscience, after reading our extracts from it, take it for granted that Sir Francis was right.

The following description of the cold of Canada, and its unpleasant effects, is particularly consoling at this moment, that we are complaining of an early winter severely setting in.

"Even under bright sunshine, and in a most exhilarating air, the biting effect of the cold upon the portion of the face that is exposed to it resembles the application of a strong acid; and the healthy grin which the countenance assumes, requires—as I often observed on those who for many minutes had been in a warm room waiting for me—a considerable time to relax.

"In a calm almost any degree of cold is bearable, but the application of successive doses of it to the face, by wind, becomes occasionally almost unbearable; indeed I remember seeing the left cheek of nearly twenty of our soldiers simultaneously frost-bitten in marching about a hundred yards, across a bleak open space, completely exposed to a strong and bitterly cold north-west wind that was blowing upon us all.

"The remedy for this intense cold to which many Canadians and others have occasionally recourse, is—at least to my feelings it always appeared—infinately worse than the disease. On entering, for instance, the small parlour of a little inn, a number of strong able-bodied fellows are discovered holding their hands a few inches before their faces, and sitting in silence immediately in front of a stove of such excruciating power, that it really feels as if it would roast the very eyes in their sockets, and yet, as one endures this agony, the back part is as cold as if it belonged to what is called at home 'Old Father Christmas!'

"Of late years, English fire-places have been introduced into many houses; and though mine at Toronto was warmed with hot air from a large oven, with fires in all our sitting-rooms, nevertheless the wood for my grate which was piled close to the fire, often remained till night covered with the snow which was on it when first deposited there in the morning; and as a further instance of the climate, I may add that several times while my mind was very warmly occupied in writing my despatches, I found my pen full of a lump of stuff that appeared to be honey, but which proved to be frozen ink; again, after washing in the morning, when I took up some money that had lain all night on my table, I at first fancied it had become sticky, until I discovered that the sensation was caused by

its freezing to my fingers, which in consequence of my ablutions were not perfectly dry.

"Notwithstanding however this intensity of cold, the powerful circulation of the blood of large quadrupeds keeps the red fluid, like the movement of the waters in the great lakes, from freezing; but the human frame not being gifted with this power, many people lose their limbs, and occasionally their lives from cold.

"I one day inquired of a fine ruddy honest-looking man who called upon me, and whose toes and insteps of each foot had been truncated, how the accident happened? He told me that the first winter he came from England he lost his way in the forest, and that after walking for some hours, feeling pain in his feet, he took off his boots, and from the flesh immediately swelling, he was unable to put them on again.

"His stockings, which were very old ones, soon wore into holes, and as rising on his insteps he was hurriedly proceeding he knew not where, he saw with alarm, but without feeling the slightest pain, first one toe and then another break off as if they had been pieces of brittle stick, and in this mutilated state he continued to advance till he reached a path which led him to an inhabited log-house, where he remained suffering great pain till his cure was effected.

"On another occasion, while an Englishman was driving one bright beautiful day in a sleigh on the ice, his horse suddenly ran away, and fancying he could stop him better without his cumbersome fur gloves than with them, he unfortunately took them off. As the infuriated animal at his utmost speed proceeded, the man, who was facing a keen north-west wind, felt himself gradually as it were turning into marble, and by the time he stopped both his hands were so completely and so irrecoverably frozen, that he was obliged to have them amputated.

"Although the sun, from the latitude, has considerable power, it appears only to illuminate the sparkling snow, which, like the sugar on a bridal cake, conceals the whole surface. The instant however the fire of heaven sinks below the horizon, the cold descends from the upper regions of the atmosphere with a feeling as if it were poured down upon the head and shoulders from a jug."—pp. 10—14.

The wonderful phenomenon of the breaking up of the ice on the great American rivers, is familiar to most readers, and is very well described in the present work. But there is an anecdote connected with the description, which does such credit to the hero of it, that we must give our readers the gratification it has afforded us. We hope that Sergeant Neill is by this time a captain at least;

and we can hardly doubt that he is a true-born Irishman.

"In the middle of the great St. Lawrence there is, nearly opposite Montreal, an island called St. Helens, between which and the shore the stream, about three quarters of a mile broad, runs with very great rapidity, and yet, notwithstanding this current, the intense cold of winter invariably freezes its surface.

"The winter I am speaking of was unusually severe, and the ice on the St. Lawrence particularly thick; however, while the river beneath was rushing towards the sea, the ice was waiting in abeyance in the middle of the stream until the narrow fastness between Montreal and St. Helens should burst and allow the whole mass to break into pieces, and then in stupendous confusion to hurry downwards towards Quebec.

"On St. Helens there was quartered a small detachment of troops, and while the breaking up of the ice was momentarily expected, many of the soldiers, muffled in their great-coats with thick storm-gloves on their hands, and with a piece of fur attached to their caps to protect their ears from being frozen, were on the ice employed in attending to the road across it to Montreal.

"After a short suspense, which increased rather than allayed their excitement, a deep thundering noise announced to them that the process I have described had commenced. The ice before them writhed, heaved up, burst, broke into fragments, and the whole mass, excepting a small portion, which remaining riveted to the shore of St. Helens formed an artificial pier with deep water beneath it, gradually moved downwards.

"Just at this moment of intense interest, a little girl, the daughter of an artilleryman on the island, was seen on the ice in the middle of the river in an attitude of agony and alarm. Imprudently and unobserved she had attempted to cross over to Montreal, and was hardly half-way when the ice both above, below her, and in all directions, gave way. The child's fate seemed inevitable, and it was exciting various sensations in the minds, and various exclamations from the mouths of the soldiers, when something within the breast of Thomas Neill, a young sergeant in the 24th regiment, who happened to be much nearer to her than the rest, distinctly uttered to him the monosyllables '*Quick march!*' and in obedience thereto, fixing his eyes on the child as on a parade bandarole, he steadily proceeded towards her.

"Sometimes just before him, sometimes just behind him, and sometimes on either side, an immense piece of ice would pause, rear up an end, and roll over, so as occasionally to hide him altogether from view. Sometimes he was seen jumping from a piece that was beginning to rise, and then, like a white bear carefully

clambering down a piece that was beginning to sink ; however, onwards he proceeded, until reaching the little island of ice on which the poor child stood, with the feelings of calm triumph with which he would have surmounted a breach, he firmly grasped her by the hand.

"By this time he had been floated down the river nearly out of sight of his comrades. However, some of them, having run to their barracks for spy-glasses, distinctly beheld him about two miles below them, sometimes leading the child in his hand, sometimes carrying her in his arms, sometimes 'halting,' sometimes running 'double quick;' and in this dangerous predicament he continued for six miles, until, after passing Longeuil, he was given up by his comrades as—lost.

"He remained with the little girl floating down the middle of the river for a considerable time ; at last, towards evening, they were discovered by some French Canadians, who, at no small risk, humanely pushed off in a canoe to their assistance, and thus rescued them both from their perilous situation.

"The Canadians took them to their home ; at last, in due time, they returned to St. Helens. The child was happily restored to its parents, and Sergeant Neill quietly returned to his barracks."—pp. 57—61.

This gallant adventure recalls to our mind the Governor's own rather awkward situation when almost escaping from his province. Anxious to return home, he had two routes to choose ; a circuitous one by Halifax, or a short one through the "States." But he received certain information of an intention to assassinate him on the former ; and a large reward had been offered for his apprehension in the latter, on account of the known affair of "the Caroline." Of two such alternatives he chose the *shorter* ; and so with one friend, (Judge Jones,) and no servant, he started for Kingston, and there crossed the St. Lawrence, after a fashion which he himself shall describe.

"The ice, which had covered the St. Lawrence during the whole winter, had only a few days ago broken up, and, by the force of the current, had been carried out to sea. The river, however, during the whole of the three preceding days, had been nearly covered with moving fragments of ice, of various shapes and dimensions, which had floated down from Lake Ontario ; and, as soon as the sun had set, these fragments had adhered to each other, and the stream, which is here nearly four miles broad, had remained during the three nights frozen, but had again broken up so soon as the heat of the morning sun had disjoined the pieces of ice which the low temperature of the night had frozen together.

"When, a little after sunrise, we reached the beach, the river was in the congealed state I have just described; and as I had never for a moment reflected—so I was totally unable to conceive—how it could be proposed that we should cross the wide rough mosaic pavement which was before us; for the river beneath this ice was running with extreme rapidity, and therefore, if, in the operation of crossing, we should happen to break in, it appeared to me that the current must inevitably carry, and then carefully keep us, most uncomfortably, beneath the frozen surface.

"The mode, however, in which we were to cross, though strange, was divested of the smallest particle of danger, and, as there was no time to be lost, we at once commenced the operation.

"Our two portmanteaus were put into a small boat which was lying in readiness on its side on the ice. Two active able-bodied men, placing themselves on each side of this little craft, balanced it on its iron keel, and the four men walking forwards pushed it along, towards the United States, at the rate of between three and four miles an hour.

"As soon as they started, the few faithful friends who had accompanied me to the beach bade me farewell, and this little ceremony having consumed a few seconds, Judge Jones and I had to run upon the ice till we overtook the boat, which we then closely followed.

"When we got about a mile from the Canada shore, we passed several parts of the river which were unfrozen, and at which the current was rushing and boiling up with great violence. In a short time as we proceeded the ice began to crack slightly, then violently, upon which the men steadily continuing their course told me to keep one of my hands on the side of the boat. We thus advanced merrily along amidst most awful cracks, until it became quite evident that we had reached a portion of the ice which, to use a common phrase, had resolved 'to stand it no longer,' and accordingly, with a loud crack of execration, the surface for some distance around gave way; so we all gently placed our stomachs on the sides or gunwale of the boat, and without even wetting our feet we found ourselves afloat, and very shortly were all standing up in the boat. Nothing could be more perfectly secure than our position. The men, with long hooks in their hands, propelled the boat until it reached strong ice, when we leisurely got out, hauled the boat out of the water on to the frozen surface, and then, the men cheerfully pushing on as before, we proceeded, sometimes a quarter of a mile, when a second succession of little cracks and great cracks again ended by our throwing ourselves horizontally on our stomachs, and the boat beneath us again sinking souse into the clear water.

"This occurred to us about half a dozen times, until, as we approached the opposite shore, we found the ice considerably stronger.

"As soon as we reached the land, the four men who had pushed us along took our portmanteaus out of the boat, tumbled them on the beach, and then for reasons that may be easily understood, treating us with apparent neglect, and as if they were heartily glad to get rid of us, they veered the boat's head round, and, pushing her towards the Canadian shore, they left Judge Jones and me behind them.

"Our first object was to hire a conveyance, and as my companion kindly undertook this piece of errantry, I remained quietly with the luggage; and I was sitting on my portmanteau, and with mingled feelings gazing on the Canada shore, when I saw, about a hundred yards on my right, a tall thin man, who was looking at me with quite as much attention as under the circumstances of the case I could possibly desire.

"In about two minutes he walked very leisurely towards me, and at last coming close up to me, he said to me slowly through his nose, '*Straunger! ere you from Canny-day?*' I told him I was; but not wishing to prolong the conversation, I took up a stone, and as if to amuse myself, threw it along the surface of the ice. He then asked me 'how the trials were going on?' to which I replied that they had not commenced. He then after a pause said, 'Is your new Governor come yet?' 'Oh yes!' I replied; 'he came the day before I left.' The man asked me a few other insignificant questions, and from sheer inquisitiveness would have gone on till sunset; but Judge Jones arriving in a rough carriage he had hired, we put our portmanteaus into it, and then drove away."—pp. 272—277.

In the same spirit we find Sir Francis trying to do every thing which any body else did of a daring character; going on a raft down the "slide" of the Ottawa, (p. 108,) darting in a canoe through the rapids of the Trent, (p. 112,) and instead of going in state to a great Indian gathering of tribes, sailing through the Canadian lakes, in an open boat, and roughing it with his Indian crew; if sailing in crystal water, amidst fairy scenery, landing every night on, and taking possession of, a new island, as if it were your own, fishing by torch-light, shooting by day, and getting good fare, can deserve that name. One enemy alone seems to throw a damper on this luxury of savage life, the armies of mosquitoes, which surpass to all intents and purposes the most envenomed of those little pests that Europe can boast of. And that the reader may have the full benefit of our authority, we will give it in Sir Francis's words; though no doubt it is not exactly such as he would have quoted in an official despatch.

"An American living near the Grand River, Michigan, told the

following story concerning the mosquitoes : Being in the woods, he was one day so annoyed by them, that he took refuge under an inverted potash-kettle. His first emotions of joy at his happy deliverance and secure asylum were hardly over, when the mosquitoes, having found him, began to drive their probosces through the kettle. Fortunately, he had a hammer in his pocket, and he clenched them down as fast as they came through, until at last such a host of them were fastened to the poor man's domicile, that they rose and flew away with it, leaving him shelterless!"—p. 133.

It must however be spoken to Sir Francis's praise, that all his romantic adventures and pleasant excursions were connected with official objects. He always travelled to visit some district of his province, or to inspect some public work or other. It was in the course of one of these journeys that he visited a colony, or settlement, his account of which cannot fail to interest our Catholic readers.

"We had arrived very nearly at the eastern extremity of Upper Canada, and had been trotting for some time through the forest, when, on reaching some cleared land, we found in the road, at some little distance, waiting to receive us, a fine athletic body of men. The instant we reached them a bag-pipe gave us a hearty welcome; and in a few moments, very much to my satisfaction, I found myself surrounded by the muscular frames and sinewy countenances of the Glengarry Highlanders.

"About fifty years ago Bishop M'Donell brought one thousand eight hundred men of that name to the settlement which I had now reached, and their religion, language, habits, and honour have continued there ever since, unaltered, unadulterated, and unsullied. Their loyalty has always been conspicuous, and I need hardly say with what reverence they remember the distant land of their forefathers. In short, so far as I was competent to judge, there exists no difference whatever between these people and their clansmen in the old country, and they certainly most strongly exemplify the old remark—

"Coelum non animum mutant qui trans mare currunt."

"I received from these fine fellows not only a hearty welcome, but every possible attention.

"During the time I remained in the settlement a Highlander guarded the door of the house at which I stopped, and the piper, with no little pride, during the whole period, continued marching up and down as he serenaded me with various tunes, the soul-inspiring meaning of which he no doubt considered that I as fully understood as himself.

"As the inhabitants of the township of Glengarry speak nothing but Gaelic, there exists scarcely a stranger among them; and as

their names are all alike, they must, one would think, occasionally have some difficulty in designating each other; for instance, a cause was lately tried there in which not only the names of both plaintiff and defendant were M'Donell, but each had selected from the Canadian bar a counsel of that name; the jury, twelve in number, were all M'Donnells or M'Donalds, and so were almost all the witnesses. The four members of Parliament for the county and town bear the same name; their sheriff is a M'Donell, so is their vicar general, so are most of their priests, and so was their late bishop.

"However, by whatever name they may be designated, the Glengarry Highlanders in Upper Canada may well be proud of it.

"They are devotedly attached to British institutions, and when I had afterwards occasion to send them to Lower Canada to assist Sir J. Colborne, they showed the rebels in that province very clearly that Highland blood is not to be trifled with; indeed there was so much of Rob Roy in their dispositions, that it is whispered of them that though they went down infantry they came back cavalry!"—pp. 115—118.

A more melancholy scene was visited by him in the same expedition, that of the death of the Duke of Richmond, Governor of Canada, in 1819; which took place not "in the worst inn's worst room," but in a miserable untenanted log-hut, amidst the woods. The account is too striking, as a moral lesson, not to be quoted.

"As I was journeying towards the banks of the Ottawa, I trotted some miles out of my way to visit a low shanty, which nearly thirty years ago witnessed the death of an English nobleman under circumstances of unexampled fortitude, which have often been repeated to me, and of which I believe the following to be an accurate account.

"In the latter end of August, 1819, the Duke of Richmond, who was then Governor-General of the Canadas, after visiting Niagara and other parts of the upper province, reached Kingston on his return to Quebec.

"He had pre-arranged to inspect a new set of recently settled townships; that is to say, blocks of the wilderness which had been designated on the map as such, on the line of the Rideau canal, between the St. Lawrence and the Ottawa.

"The expedition was to occupy three or four days.

"On the morning of the first day, as the duke, accompanied by his staff, was rumbling through the forest in a light waggon of the country, he observed that he felt unwell, complained of a pain in his shoulder, and mentioned to the officers who were with him that

he had had great difficulty in drinking some hot wine and water that had been recommended to him.

"On the evening of this day, he called the attention of a trusty servant who had been accompanying him to an unfinished letter he had addressed to a member of his family at Quebec, and which the man was to deliver when they all arrived there !

"The next day he became so much worse, that some of his staff would fain have persuaded him to relinquish his expedition, and make for the St. Lawrence as the easier route to Quebec. He, however, determined to make his inspection according to his appointments.

"On the following day he was evidently extremely unwell, and he so far consented to alter his plan, that he stopped short of the village he had intended to reach, in consequence of there being a swamp through which he would have had to walk.

"Colonel —, therefore, went forward to make preparations for the next day, and the duke remained all night at a cottage.

"Colonel — saw how ill he was, and earnestly advised him to stop ; but the duke feeling unwilling to disappoint those who were to meet him, persisted in proceeding.

"On the following morning he crossed the swamp ; and it was observed that whenever the water was disturbed he was very much agitated, and occasionally jumped upwards. On reaching the settlement he was met by Colonel —, who was struck with his altered looks and manner, and begged him to endeavour to obtain some rest ; but he turned the subject by saying he should like to walk round the village, and he accordingly proceeded to do so.

"In the course of their walk they reached a small stream which crossed the road, on which the duke turned suddenly, and said to Colonel —, that though he had never been nervous, his feelings were then such that he could not cross it if his life depended on it. Nevertheless, though so ill, and though he was pressed to remain quiet, he persisted in desiring that he should not disappoint the chief officers of the settlement from dining with him, and begged they might be asked as usual.

"To one of his party he calmly remarked, "You know —, I am in general not afraid of a glass of wine, yet you will see with what difficulty I shall drink it." During dinner the duke asked this officer to take wine with him, and it was evident that from some unaccountable reason it required the utmost resolution and effort on his part to bring the glass to his lips.

"The party retired early, but as the duke, in consequence of certain feelings during the preceding night, expressed a great horror and disinclination to go to bed, it was not till late that he did so.

"Early the next morning he was found calmly finishing his letter to a member of his family, which he sealed, and then delivered to Colonel —, with a desire that it might be delivered at Montreal, a request at the time utterly incomprehensible.

"Colonel —, on receiving this letter, naturally enough observed that they should all proceed there together; on which the duke mildly but firmly observed, '*It is no use deceiving you, I shall never go down there alive.*'"

"Colonel —, considering this to be delirium, entreated him to remain quiet, and to send for medical advice. The duke, however, persisted in going as far as he could, and inquired what arrangements had been made for his proceeding to the Rideau Falls, where a birch canoe belonging to the North-west Company was waiting for him.

"In reply, he was informed that it was proposed he should go by himself in a small canoe down a little stream which meandered through the forest for some miles, after which he would have to ride and walk. The duke made some objection to the canoe, intimating that he did not believe he could get into it; but he added, '*If I fail you must force me.*' Now all this was deemed by the officers of his suite to be the effect of over excitement, fatigue, and the extreme heat of the sun. However, after breakfast the duke's party, attended by all the principal inhabitants of the little settlement, walked down to this stream, where they found the canoe in waiting manned by a couple of half Indians.

"After taking leave of the assembled party and attendants, the duke with an evident effort forced himself into the canoe, and he had scarcely sat down when the frail bark pushed off, and almost immediately afterwards was lost sight of in the dark forest.

"So remarkable however was the appearance and effort he had made in approaching and in seating himself in the canoe, that a gentleman present immediately exclaimed, '*by Heavens! gentlemen, the Duke of Richmond has the hydrophobia!*'"

"This appalling observation conveyed to the minds of his devotedly attached attendants the first intimation or suspicion of the awful fact which they had so unconsciously witnessed; and then flashed upon them the various corroborating circumstances which for the few preceding days had been appearing to them unaccountable; namely, the spasms he had suffered in drinking—his agitation in crossing the swamp—his inability to pass the stream, &c.

"The agony of mind of the officers of his staff at such overwhelming intelligence was indescribable; and while the object of all their thoughts was threading his way down the stream, they proceeded along a new road that had lately been cut through the forest to the point at which the duke was to disembark.

"They had proceeded about a mile, bewildered as to what possible course they should pursue, when to their horror they saw the duke running with fearful energy across the path, and then dart onwards into the forest.

"They immediately ran after him, but he went so fast that it

was some time before he could be overtaken, and when he was—he was raving mad !

“ They secured him and held him down on a fallen tree for a considerable time. At last his consciousness returned, and the very first use he made of it was to desire that they would take no orders from him, and that he would do whatever they determined for him.

“ What to do was of course a difficult point to settle ; they at last resolved to return to the settlement, and accordingly in that direction they all proceeded on foot.

“ Close to the settlement, they reached the little stream which he had arrived at the previous day, and which he had told Colonel —— he could not cross.

“ At this point the duke stopped short, and turning round said, that as the last request he should have to make, he begged they would not require him to cross that stream, as he felt he could not survive the effort.

“ Under the difficult circumstances in which they were placed, they could not resist such an appeal, and they therefore turned back along the path which led into the forest, not knowing where to go, or on what plan to proceed.

“ They at last arrived at the little shanty I have mentioned, and it being the only place of refuge for many miles, his staff requested the duke to remain there.

“ After looking at it for a short time, he said he would prefer to go into the barn rather than into the hovel, as he felt sure it was farther from water. His attendants of course immediately assented to his wish, and he then sprang over a high fence and walked in.

“ He remained in that barn the whole day, occasionally perfectly collected, with intermissions of spasmodic paroxysms, which affected both mind and body.

“ Towards evening he consented to be moved into the hut, and accordingly such a bed as could be got ready was speedily prepared. The officers in attendance anxiously watched over him throughout the night, and he became so much more calm that they suffered themselves to hope that he might recover.

“ The duke, however, who from many circumstances which afterwards transpired, must, for several days, have been clearly sensible not only of the nature of his malady, but that he could not survive it, was now perfectly aware of his approaching end, and accordingly, after calmly expressing to those around him that his greatest earthly consolation was that his title and name would be inherited by a son of whose character he declared the highest opinion and confidence, he died expressing calm resignation to the will of God, and without a struggle.

“ His body was brought down in a canoe from the Rideau to Montreal, where his family, who had scarcely heard of his illness,

had assembled to welcome his return ; and was subsequently removed in a steamer to Quebec, where after lying in state for some days his remains were interred close to the communion table in the cathedral of Quebec.

" Nothing could exceed the affliction, not only of those immediately about him, but of the inhabitants of both Canadas, by whom he was universally beloved.

" The bare facts of his illness, which I have purposely repeated as nearly as possible in the words in which I have often heard them detailed by those on whose hearts his name is indelibly recorded, form the simplest and best evidence that could be offered of the unexampled power of the human mind to meet with firmness and submission the greatest calamity which can assail the human frame.

" As I remained for a few minutes on horseback before the hovel which commemorates, on the continent of North America, the well-known facts I have just related, I deeply felt, and have ever since been of opinion, that there exists in the British peerage no name that is recollected in Canada by all parties with such affectionate regard as that noble Englishman and English nobleman, Charles Lennox, the late Duke of Richmond."—pp. 98—107.

The duke's attack was caused by the bite of a tame fox; though it has been currently reported in Canada, and is yet believed by some, that he died from an assassin's pistol. This instance of strength of mind, and the scene of the consummation of the tragedy, will justify us in making another quotation from humbler life, presenting a no less striking proof of presence of mind, and accounting for the existence of decaying settlements in a new country.

" In riding through the midland district I passed a log-hut which stood about one hundred yards from the road, in the centre of a clearance of about four acres.

" As it had evidently been deserted many years, I inquired, as usual, of the person belonging to the township, who happened to be riding nearest to me, to whom it belonged ? in reply to which I received the following little story, which has since very often flitted across my mind.

" The British emigrant who had reared this humble shanty was one day engaged in a remote part of his two-hundred-acre lot in ploughing a small space of ground which he had but partially cleared, and he was proceeding without his coat close to his plough, driving a yoke of oxen, when the animals, starting at some wild beast or other object which they saw in the forest, suddenly dragged the plough between an immense fallen tree and a stump, by which the driver's right foot and ankle were so firmly jammed, that the plough was not only completely stopped, but immoveably fixed.

"For a considerable time the poor fellow, standing with his left leg on his plough, suffered excruciating agony, from which he saw not the slightest chance of release. At times he almost fainted; but on recovering from his miserable dreams he always found himself in the same position—in the same agony—in the same writhing attitude of despair.

"In a fit of desperation he drew his knife from his belt, and for a few seconds meditated on endeavouring to release himself by cutting off his own foot; but reflection again plunged him into despair, and in this agony he remained until he bethought himself of the following plan.

"Stooping forwards, he cut the band that connected his oxen to the plough. As soon as they were at liberty he drew the patient animals towards him by the rope-reins he had continued to hold, and when their heads were close to him, he passed his hands down his naked arms, which for some time had been bleeding from the mosquitoes that had been assailing them, and then daubing the points of the horns of both his bullocks with his blood, he cut their reins short off, and striking the animals with their reins they immediately left him, and, just as he had intended that they should, they proceeded homewards.

"On their arrival at his log-hut the blood on their horns instantly attracted the attention of a labourer who lived with him, and who, fancying that the animals must have gored their master, hastened to the clearance, where they found him, like Milo, fixed in the cleft oak, in the dreadful predicament I have described, and from which it was with the utmost difficulty that he could be released.

"I cannot accurately recollect whether or not the poor fellow suffered amputation; but his deserted log-hut, as I trotted by it, bore melancholy evidence that he had been unable to continue to labour as a back-woodsman, and that accordingly he had deserted it."—pp. 92—94.

Did we not fear that our readers would think we were going to transcribe half the volume, we would gladly copy the simple, but touching little history of the emigrant's lark (p. 69.), which we heartily commend to our readers. But we must not close the volume without a word or two about Paddy across the Atlantic. Two or three anecdotes of him, told by Sir F. Head, show him to be the same thoughtless, fearless, heedless, good-natured, pugnacious, patriotic, rolicking "boy," whether hunting, with a straw halter to his nag, over the stone walls and crags of Galway, or dashing along on a sledge, at rail-road speed, over the glare-ice of Canada. Here goes for him.

"The various forms of sleighs which are used in Canada, it

would be impossible to describe ; some are handsomely painted bright scarlet, highly varnished, richly carved, and ornamented with valuable black bear-skin " robes," as they are termed ; others are composed of an old English packing-case placed on runners. However, whatever may be their construction, their proprietors, rich or poor, appear alike happy.

" One healthy clear morning, accompanied by a friend, I was enjoying my early walk along the cliff which overhangs the bay of Toronto, when I saw a runaway horse and sleigh approaching me at full gallop, and it was not until both were within a few yards of the precipice, that the animal, suddenly seeing his danger, threw himself on his haunches, and then, turning from the death that had stared him in the face, stood as if riveted to the ground.

" On going up to the sleigh, which was one of very humble fabric, I found seated in it a wild young Irishman, and, as he did not appear to be at all sensible of the danger from which he had just been providentially preserved, I said to him,—*' You have had a most narrow escape, my man !'*

" *' Och ! your honour,'* he replied, *' it's nothing at arl. It's jist this bar as titches his hacks !'* And, to show me what he meant, he pulled at the reins with all his strength, till the splinter-bar touched the poor creature's thigh, when instantly this son of Erin, looking as happy as if he had just demonstrated a problem, triumphantly exclaimed,—*' There't is agin !'* And away he went, if possible, faster than before.

" I watched him till the horse galloped with him completely out of my sight ; indeed, he vanished like a meteor in the sky, and where he came from, and where he went, I am ignorant to this day."—pp. 22—24.

The following must be genuine. When the insurgents were marching on Toronto, multitudes of loyal peasants poured in, and Sir Francis told them in the public square that they should immediately have arms and ammunition. "*If your honour will but give us ARMS,*" exclaimed a voice from the ranks, in a broad Irish brogue, *' the rebels will find LEGS !'*" (p. 173.) The next no one can doubt of : there are too many of Paddy's unmistakeable characteristics mixed up in it, to be a spurious imitation of the true Hibernian.

" *' What animals are those ?'*" said a man through his nose on St. George's Day, as he pointed to the congregation of Lions with fists clenched ready to box, and of Unicorns quite as eager to butt, that were waving over his head [on the Union standard]. *' Is it animals you're spaking after ?'*" sharply replied a young Irishman, who like the querist had been standing in the crowd, waiting to see the pro-

cession of Englishmen arrive : 'one of thim animals I till ye is THE IRISH HARP; and so get out o' that, ye — Yankee, or I'll bate the sowl out o' ye!'

"Now it so happened that by the time the last words were ejaculated, the young Irishman's white teeth had almost reached the middle-aged querist's eyebrows; and as they were evidently advancing, and as the surgical operation proposed strongly resembled that of taking the kernel out of a nut, or an oyster out of its shell, the republican naturalist deemed it prudent instantly to decamp, or, as it is termed by his fellow countrymen, to '*absquantilate*.'"—pp. 193, 194.

We must now close the book, though not willingly; for we have left much that will fully repay perusal.

ART. X.—*Tales of the Century, or Sketches of the Romance of History, between the years 1746 and 1846.* By JOHN SOBIESKI and CHARLES EDWARD STUART. Edinburgh: Marshall, 1847.

THE authors of this little volume are two brothers, already known for their researches into Highland history. They inhabit a beautiful little river-island, given up to them by the good Lord Lovat, surrounded by scenery such as a romantic mind may desire—wild, broken, and richly wooded; "vitrified forts," waterfalls, ravines, and, not far off, one of the many concealments of the still-remembered Charles Edward, qualify it still farther for a residence to lovers of old days of chivalry and depositaries of their traditions. Upon this island is a house of fair and antique architecture, designed by the brothers themselves. All around it bespeaks good taste and quiet elegance, nor does the interior belie this promise. Ancient armour and old furniture, paintings and drawings by the owners' pencils, books in abundance, and implements of every engentling art, with symbols and tokens of religious thought, show at once that the inmates of the house, be they who they may, pretend to no aspiring fancies, and seek to honour the name which they bear, and the tartan, which they ever wear, by refined pursuits and unostentatious cultivation of the arts of life, rather than by any assumption of what the love of friends may attribute to

them. Only the motto carved over the porch records a thought upon it; and that is too deeply imbedded in a sacred feeling to be considered of the earth, earthly—

“DOMINUS DEDIT, DOMINUS ABSTULIT; SIT NOMEN DOMINI BENEDICTUM.”

The present volume will, therefore, be naturally considered by many as intended for a family history: but with this we have no concern. We are content to look at it, as it comes before the public, as a series of passages in the history of “bonnie Prince Charlie” and his family, worked up into the form of romance by means of personal narratives of inferior personages. We own that there is some confusion thus produced in the story, which loses connection, and becomes entangled. Moreover, the occasional length of dialogue and the Scotch phraseology, especially when downright Gaelic and explained, add still further to the embarrassment. However, leaving this far-found fault, we will give our readers a specimen of the powers of description exhibited in the work. It is a storm scene, of which the “Iolair-Dhearg,” that is, the “Red Eagle,” the idol of Highland hearts, is the hero.

“I folded my plaid about me, and hastened out towards the shore. As I approached, the deafening roar of the beach came like thunder through the darkness, and for a moment I could see the dim white mountain of foam and surf burst upon the rocks. The strand was crowded with people, and all the boats were drawn up high above the water. Numerous lanterns moved quickly along the craigs, or shone with a dim stationary glimmer through the storm-haze; but it was so dark, that I could scarce discern the white sheet of the surge which broke at my feet. The voice of the fishermen could scarce be heard through its roar, and it was only where the lanterns shed a dusk glimmer among the plaids and bonnets that I could discern the dense, still crowd which was gathered about me.

“All at once the broad glare of a fire-beacon rose up on the cliff, and shed its dusk red light over the rock, and the dark shadowy figures along the strand. As the tall fitful flame wavered on the wind, it threw its momentary flashes upon the tops of the mountain breakers, but all beyond was one black empty line of void darkness.

“I now discovered the pilots making signals at the tide-post. ‘Is it yet near the flood?’ said I to an old man who stood beside me.

“He stooped his lantern to the ground, and I saw that we stood upon the *green turf*, though the waves washed up to our feet. ‘A chial!’ I exclaimed, ‘is *this* the high-water-mark?’

"'Never before, since the great flood of the world,' replied the fisherman, 'there's no the oldest man on the coast has seen such a tide—at the highest she does na come to the bent hill, and now she's gone ower the *Brugich-mar*, and is out on the hail carse o' Moì.'

"'My God!' I exclaimed, 'and where are the cattle—the people?'

"'Gone to the great deep!' answered the fisherman.

"I stood silent and appalled. 'To-night,' said the old man, 'is the anger of God in yonder water—and, ou! ye'll see a sight when the morn breaks!'

"While we spoke, the heavy report of the guns continued at steady intervals, and I saw the red flash not above two hundred fathoms before us. As I listened for the shot, a feeble old man pushed through the crowd to the brink of the water, and as he looked upon the surf he clasped his hands and exclaimed, 'O! Dhia! Dhia! an Eilean! an Eilean!'

"None had thought of it before—'Who! who are *there*?' cried several voices at once.

"'Mo Nighean! Mo Nighean!'+ exclaimed he.

"A murmur of horror rose from the crowd, and I remembered the light which I had seen at the hut as I returned home.

"'It was on the wee green bank in the sand bent,' said the old man to whom I had first spoken. It will be ae fathom under the water e'neu!

"The father stood with his hands fast clenched, his eyes fixed in the darkness—he had no plaid nor bonnet, his breast was open to the rain, and his long grey hair whistled in the wind. Donald took off his own bonnet, and covered his head, but he did not move, nor speak, nor turn his face. The crowd gathered about him; but after the first inquiries, none spoke to him, for he did not answer. I turned away, for I could not look on his despair—and what could I say to him?

"The people continued to reply to the minute guns with their lights; and there was now a distant fire burning on the opposite foreland of the sound, to direct the ship between the main and the isle. Before daylight the guns ceased; and we watched with intense anxiety for the dawn, to discover the situation of the ship. At length the day broke; the ridges of the waves came out to the grey light, but as the narrow channel appeared, *nothing* could be seen but the white terrific hurricane of water, and the black solitary head of Eilean-Marabh!

"The little island was almost buried in the waves, and only the black point of its sharp rock could be distinguished amidst the surf. As the light advanced, however, I distinguished a white

* "The island! the island!"

† "My daughter! my daughter!"

object upon the summit; at first I thought it was but foam, but at length I saw it move, and taking the glass from the old pilot, discerned the shape of a human figure. The old fisherman snatched the glass out of my hand, and pointed it on the rock. It shook in the blast, but for a moment it came steady. The old man dropped it on the grass, and falling on his knees clasped his hands—'Praise to God! praise to God! praise to God!' he exclaimed! 'She is *yet alive!*'

"I snatched up the glass, and distinguished the white slender figure of a girl upon the rock—her long pale hair flew uncovered in the blast, and as her white earasaid fluttered fast in the wind, she stood straight, fixed, and motionless, her hands clasped, and her face bent towards the shore; suddenly she waved her little slender hand in the wind, and the pale earasaid fluttered up towards us.

"*'Am bàta! am bàta!'*" cried the old man with a terrible voice.*

"A sharp, deep, biorlinn lay drawn up beside us, and several powerful young fishermen leaned upon the gunwale—but none moved nor answered. The old man tottered forward to the stern—'Donald! Aonghas! Eachain!' he called, but none spoke out of the crowd. He wrung his hands—'Men! brothers! fathers!' he cried, 'Will none go!'

"'Alas!' said Donald, 'if they had the *blessed ship of Clanranald* they could not go!'

"At this moment the venerable priest of Port-Michael pressed through the crowd towards the old man.

"For a moment he stopped and spoke to the people, but they shook their heads and lifted their hands, and I could hear—"*A chial! a chial! cha n-e Fionn mòr féin!*"†

"The priest came forward to the old man, who had thrown himself on the turf, and strove to raise and console him; but he did but clench the grass, and shake his grey hair, and turn his face to the ground. The pastor looked suddenly to the crowd. 'I have steered a boat myself,' said he; 'it is *possible*—with the help of God!'

"The water was still rising on the grass, and I looked anxiously towards the island. The white slender figure stood dim and motionless upon the rock; but at times I could see the fluttering earasaid waved up in the wind. Suddenly a tremendous breaker burst upon the island, and for a moment all seemed buried in the foam; a loud clamouring murmur went up from the crowd, and both Lord Grandton and the priest redoubled their incitement to the boatmen.

"At this moment the *Iolair-dhearg* came through the crowd—

* "A boat! a boat!"

† "Alas! alas! not the great Fingal himself!"

we stood motionless about the boat, and the old man knelt and clasped his hands, and cried—‘Ochòn! Mo ’Nigheann féin! Is mise tha sean, an-diugh, cha n-urrainn mi ’n stiùir a chumail ni ’s mò.’*

“The priest stretched out his hand to the rock,—‘In the name of God, the God of battle and the storm,’ said he, ‘let some go to the help of that poor child!’

“The stranger laid his hand on the boat: ‘Launch her away!’ said he.

“The old man sprung on his feet, and the priest came eagerly forward. ‘Will you *indeed* go?’ exclaimed he. ‘But oh! *who* will go with you?’

“‘God and these good fellows,’ said the stranger, pointing to six young fishermen who had followed him; and throwing off his plaid, he leaped into the boat. The crowd gathered about the galley, and in a few moments the rudder was shipped, the sail unfurled, and the Iolair-dhearg stood with the sheet in his hand watching for the next wave. It came tumbling, foaming, roaring forward like a mountain, and burst along the coast in a hurricane of foam and thunder; the white froth lipped the boat’s keel, but the next moment it retired, and the broad, smooth, foaming sheet swept raking down the beach. The stranger dropped into the stern sheet.

“‘*Let go!*’ cried he, and the long, black, slender galley shot down like an arrow amidst the receding water. In an instant the ebb took her away twenty fathom into the white tumult of surf; for a moment nothing appeared but the black rolling mast and the heads of the men—now up—now gone; but suddenly, the short white storm-sail rose in the wind. The boat shot up—away—over the next wave before it broke, and flew out through the terrific surf like a bird.

“The old man sunk on his knees, and clasped his hands, his sharp rigid face fixed towards the boat, and his low eager voice repeating,

“‘*God hold the helm! God hold the helm! God hold the helm!*’

“A deep breathless silence rested in the crowd, but at every interval, as the little white storm-sail shot up above the black gulf, by which it seemed momentarily buried, a hoarse deep murmur rose from the throng, and I heard,

“‘A chial! a chial! the terrible hand! the terrible hand on the helm!’

“Whenever we could see her, the boat held her course upon the island, without losing half a point from the wind; at last we could discern her approach the white head of foam.

“For a few moments it hovered round the black rock like a sea

* “Alas! my daughter, it is I that am old to-day and cannot hold the helm!”

swallow, till suddenly she went down the wind like a dart—'She's awa' for the lea water!' exclaimed a pilot—'she's awa' for the lea water! and yon's no the hand o' man on the helm!'

"As he spoke, she disappeared behind the island, and we could see the little fluttering figure turn towards it—'*A nis! a nis! a nis! a Dhia! a nis!*'* exclaimed the old man.

"At this moment a terrific explosion of lightning and thunder burst together over the island, and land, rock, water, vanished in one dazzling confusion of light. I opened my giddy sight; the white fragile figure was gone, and there appeared only the low, black, solitary helmet of the rock amidst the mountain of foam and spray.

"There was a fearful pause.

"Suddenly the white sail shot like a bird into our sight, and, free to the wind, flew towards the shore. Often it was lost for several moments, but again shot up nearer, and nearer, till at last we could see the long black boat riding like a witch-bark over the waves. The people crowded down to the water—the wave hid her from our sight—another—and another—again she shot up not sixty fathoms distant, and one long fearful roaring shoot came up twenty yards upon the smooth grass. In an instant, a hundred hands run her up out of the water, a loud bursting thunder of shouts rose up through the storm, the crowd parted asunder, and the Iolair-dhearg bore out the pale, weeping, fainting girl, and laid her in the arms of her father."

We have no room for further extracts; but we shall be happy again to meet the brothers of Eilean Agais, whether in the wild regions of romance, or in the quieter field of literature. We believe that we are right in observing that this is about the first work, not of a religious character, that has issued from a Catholic publisher in Edinburgh. If so, we hope that it will be followed by others from the same quarter, which we heartily attest, deserves all our encouragement:

* "Now! now! now! O God, now!"

NOTICES OF BOOKS.

I.—*Annals of the Four Masters.* Dublin : 1846.

THIS most interesting and important volume, has come to our hands at too late a period for lengthened notice in the present number of the Dublin Review. We cannot, however, let the opportunity pass, without expressing our sense of the deep obligation which students of history in every country, but especially in Ireland, are under to the enterprising publisher, for the zeal which he has exhibited in carrying on such an arduous undertaking without interruption, the handsome style in which the book is brought out, and the moderate price at which, considering all things, it is offered for sale. To the work itself we shall return in our next number.

II.—*Euclid's Elements of Geometry,* chiefly from the Text of Dr. Simpson, with Explanatory Notes; with a selection of Geometrical Exercises from the Senate House and College Examination Papers.* By ROBERT POTTS, M. A., Trinity College. Cambridge and London: 1845.

An Edition of Euclid's Elements is not a work in which to look for much originality, or from which to expect much beyond accuracy and simplicity. The present Edition, as far as we have examined it, is entitled to considerable praise in both particulars, and possesses besides many advantages for members of Cambridge University, some of which indeed will be found well worthy of the attention of students generally.

The Edition possesses a new feature, a historical introduction which contains a brief, but solid and interesting history of the science of Geometry.

III.—*The Life and Speeches of Daniel O'Connell, M. P.* Edited by his Son, John O'Connell, M. P., Kilkenny city; author of "An Argument for Ireland," "Repeal Dictionary," &c. Vol. II. Dublin : 1846.

WE have been agreeably surprised by the appearance of the second volume of this Memoir of our great Leader, in so short a time after the publication of the first; and our gratification

is increased by observing that the third volume is already in the press. We shall reserve, therefore, till the work shall have been completed, the notice which we have long contemplated.

The present volume embraces ten years of Mr. O'Connell's Life, (1814—1824,) years both personally and politically, among the most momentous in his eventful career. In truth, when we consider the vast amount of matter compressed into this *honest* volume, (it makes nearly six hundred crowded 8vo. pages,) we cannot withhold our commendation of the indefatigable energy of the Editor, who, amid his varied occupations, has found time for a work, which, though it be a labour of love, yet is at once so gigantic, and, from the imperfect nature of his materials, so full of difficulty.

The public interest of this portion of Mr. O'Connell's Memoirs lies chiefly in the memorable debates upon the Veto Question, in which he took a prominent and energetic part, and in the history of the formation of the Catholic Association—the first of those gigantic engines of constitutional agitation which he has taught the world to employ, and by which, in their various successive forms, he has extorted from an unwilling government so vast an amount of political amelioration for his country. But we doubt whether the reader will not turn with even more of curiosity, if not of interest, to the personal portion of the memoir—to Mr. O'Connell's encounter in his professional capacity, (in the case of Magee, Proprietor of the Dublin Evening Post,) with the notorious Saurin, at that time Attorney-General—to his unhappy and fatal duel with D'Esterre—and his interrupted “affair of honour” with Mr. Secretary Peel.

We cannot resist the temptation of transcribing the concluding passage of the Speech in the Magee case—a passage, which for dignified irony, and concealed but withering sarcasm, has never been surpassed in the annals of ancient or modern oratory.

“I conclude by conjuring the Court not to make this a precedent that may serve to palliate the acts of future and perhaps bad times. I admit, I freely admit, the Utopian perfection of the present period. We have every thing in the best possible state; I admit the perfection of the bench—I concede that there cannot be better times, and that we have the best of all possible prosecutors. I am one of those who allow, that the things that be could not be better. But there have been heretofore bad times, and bad times may come again; there have been partial, corrupt, intemperate, ignorant, and profligate judges; the bench has been disgraced by a Bilknup, a Tressilian, a Jefferies, a Scroggs, and an Alleybown. For the present there is no danger, but at some future period, such men may rise again, and if they do, see what an advantage they will derive from the precedent of this day, should it receive your lordship's sanction. At such a period it will not be difficult to find a suitable Attorney-General; some creature, narrow-minded, mean, calumnious, of inveterate bigotry, and dastard disposition, who will prosecute with virulence and malignity, and delight in punishment. Such a man will, with prudent care of himself, receive merited and contemptuous retort. He will safely treasure up his resentment for four months. His virulence will, for a season, be checked by his prudence, until at some safe opportunity, it will explode by the force of the fermentation of its own putrefaction, and throw forth its filthy and disgusting stores to blacken those whom he would not venture directly to attack. Such a man will, with shameless falsehood, bring sweeping charges against the population of the land, and afterwards meanly retract and deny them; without a particle of manliness or manhood, he will talk of bluster, and bravado, and courage; and he will talk of those falsely, and where a reply

would not be permitted. If such times arrive, my lords, the advocate of the accused will be sure not to meet what I should meet from your lordships this day, were I so attacked. No, my lords, the advocate of the accused will then be interrupted and threatened by the bench, lest he should wipe off the disgrace of his adversary—the foul and false calumnies that have been poured in upon him. The advocate then will not be listened to with the patience and impartiality with which, in case of a similar attack your lordships would listen to me. The then Attorney-General may indulge the bigoted virulence and the dastard malignity of an ancient and irritated female, whose feelings evaporate in words; and such judges as I have described, will give him all the protection he requires; and although at present such a dereliction of every decency which belongs to gentlemen would not be permitted, and would rouse your indignation, yet in such bad times as I have described, the foul and dastard assailant would be sure, in court and beyond it, to receive the full protection of the bench, whilst the object of his attack would be certain of meeting imprisonment and fine, were he to attempt to reply suitably. My lords, you who would act so differently—you who feel with me the atrocity of such a proceeding—you, my lords, will not sanction the attempt that has been made this day to convert the speech of counsel against the client, lest by doing so, you should afford materials for the success of any future Attorney-General, as I have endeavoured to trace to you. Before I sit down, I have only to add, that I know the reply of the Solicitor-General, will as usual be replete with talent; but I also know it will be conducted with the propriety of a gentleman, for he is a gentleman—an Irish gentleman; but great as his talents are, they cannot upon the present document injure my client. With respect to his colleague the Attorney-General, I have only to say, that whatever relates to him in my speech at the trial, was imperatively called for by his conduct there. As to him, I have no apology to make. With respect to him, I should repeat my former assertions. With respect to him, I retract nothing. I repent nothing. I never will make him any concessions. I do now, as I did then, repel every imputation. I do now, as I did then, despise and treat with perfect contempt every false calumny that malignity could invent, or dastard atrocity utter, whilst it considered itself in safety.”—pp. 57, 58.

In conclusion we repeat our hope that a very few months more may bring us the concluding volumes of this long-expected work. It is hardly necessary to repeat in addition, a hope which we have already expressed, that its publication may prove an additional stimulus to our venerable Leader himself, to prepare for the press those personal memoirs of which Mr. John O'Connell's first volume held out a partial promise.

IV.—*The Life of St. Patrick, Apostle of Ireland, with those of St. Bridget and of St. Columba, Abbot and Apostle of the Northern Picts.* London, Dublin, and Derby: 1846.

EVERY addition to our stock of popular Hagiology is especially welcome at the present moment. These lives of our three national Patrons, though they cannot lay claim to any great merit, and indeed make no pretension to anything beyond accuracy and simple piety, are yet a step in the right direction. They may be taken as an evidence that the want is felt, and may incite others with more leisure and opportunity than the compiler, to supply what he has left unfinished.

When may we hope to see a series of the lives of our national Saints, similar in tone and in execution to those lives of the English Saints, whose appearance was the forerunner of the memorable

accession to the ranks of the Church which last year saw in England. Never was there a moment more propitious than the present. Never was the public mind directed to the study of our antiquities in a spirit of liberality if not of reverence, so remarkably as at the present time. Let it not be said that we lack the spirit or the capacity to avail ourselves of it.

V.—1. *The Book of Irish Ballads*. Edited by D. F. M'CARTHY. (Duffy's Library of Ireland.) Dublin: 1846.

2. *Specimens of the early Native Poetry of Ireland in English Metrical Translations*. With Historical and Biographical Notices by HENRY R. MONTGOMERY. Dublin: 1846.

THE anticipations which, about twelve months since, we ventured to express in introducing "The Library of Ireland," and recommending it to public favour, have been, in many respects, far more than realised. Some of the volumes, it is true, bear marks, as might easily have been foreseen, of haste, and perhaps of over-enthusiasm. But it is impossible even for the most indifferent, we would even say, bigoted reader, not to acknowledge that the series as it stands contains a vast amount of most varied and useful matter, and that the works which it comprises, all, without exception, bear evidence of an energy of mind and an earnestness of purpose which afford the surest promise of permanent good.

Mr. M'Carthy's Book of Irish Ballads is intended as a sequel to the Ballad Poetry of Ireland already noticed in this Journal. The crowded state of our pages compels us to forego the pleasure of selecting a few specimens of its contents; and indeed we trust that the work itself is in the hands of most of our readers already. For those who may chance to recollect our notice of its companion volume, "The Ballad Poetry," it will be enough to say that Mr. M'Carthy has fully realised the expectation which his predecessor had created; and that his collection evinces the same refined taste, the same skill in selecting those points which may be fairly regarded as characteristically national, and the same delicate appreciation of the true spirit of poetry even when overlaid by verbiage, or marred by rude and inartificial versification. We have closed his charming little volume with but one regret—that his unduly sensitive modesty has excluded from the collection too large a proportion of his own sweet and simple poetry.

The "Specimens of Native Irish Poetry," though in title and appearance it closely resembles Mr. M'Carthy's volume, forms no part of the series, but is an independent publication, and compiled on a somewhat different plan. It does not comprise, like the former collections, any original pieces, but is confined to translations of Irish poetry, unaccompanied, however, by the originals. The

poetical specimens are illustrated by a running historical and biographical commentary, which, generally speaking, is executed with great taste and accuracy. The translations are selected chiefly from Miss Brooke, Drummond, Ferguson, Clarence Mangan, Walsh and Anster. We can only afford space for a single specimen, which (though the author was a foreigner) we choose as well for its own historic interest as for the strangely literal, and yet perfectly characteristic version which Mr. Mangan has contrived to give us.

This simple old piece is in the Irish language, and seems to have been written about the year 684.

PRINCE ALDFRID'S ITINERARY THROUGH IRELAND.

I.

"I found in Inisfail the fair,
In Ireland, while in exile there,
Women of worth, both grave and gay men,
Many clerics and many laymen.

II.

"I travelled its fruitful provinces round,
And in every one of the five I found,
Alike in church and in palace hall,
Abundant apparel and food for all.

III.

"Gold and silver I found, and money,
Plenty of wheat and plenty of honey;
I found God's people rich in pity,
Found many feast and many a city.

IV.

"I also found in Armagh, the splendid,
Meekness, wisdom, and prudence blended,
Fasting, as Christ hath recommended,
And noble councillors untrascended.

V.

"I found in each great church moreo'er,
Whether on island or on shore,
Piety, learning, fond affection,
Holy welcome and kind protection.

VI.

"I found the good lay monk and brothers,
Ever beseeching help for others;
And in their keeping the holy word,
Pure as it came from Jesus the Lord.

VII.

"I found in Munster unfettered of any,
Kings, and queens, and poets a many—
Poets well skilled in music and measure,
Prosperous doings, mirth and pleasure.

VIII.

"I found in Connaught the just, redundancy
Of riches, milk in lavish abundance,
Hospitality, vigour, fame,
In Cruachan's land of heroic name.

IX.

"I found in the country of Connall the glorious,
Bravest heroes, ever victorious;
Fair complexioned men and warlike,
Ireland's lights, the high, the starlike.

X.

"I found in Ulster from hill to glen,
Hardy warriors, resolute men;
Beauty that bloomed when youth was gone,
And strength transmitted from sire to son.

XI.

"I found in the noble district of Boyle,
(M. S. *here illegible*.)
Brehons, Ercnachs, weapons bright,
And horsemen bold and sudden in fight.

XII.

"I found Leinster the smooth and sleek,
From Dublin to Sleumargy's peak;
Flourishing pastures, valour, health,
Long-living worthies, commerce, wealth.

XIII.

"I found besides, from Ara to Glea,
In the broad rich country of Ossorie,
Sweet fruits, good laws for all and each,
Great chess-players, men of truthful speech.

XIV.

"I found in Meath's fair principality,
Virtue, vigour, and hospitality,
Candour, joyfulness, bravery, purity,
Ireland's bulwark and security.

XV.

"I found strict morals in age and youth,
I found historians recording truth;
The things I sing of in verse unsmooth,
I found them all—I have written sooth."—pp. 61-5.

We feel the more pleasure in recommending this pretty volume to the patronage of our readers, because it proceeds from a quarter which, though diametrically the opposite of ours both in religion and politics, yet has done a great deal in a variety of ways for the advancement of literature and art in Ireland.

VI.—*Cantica Spiritualia: oder Auswahl der Schönsten Geistlichen Lieder alterer Zeit, in ihren originalen Sangweisen.* Zweiter Band. 4to. München, 1846.

[*Cantica Spiritualia: or a Selection of the best Sacred Hymns of the Olden Time, arranged to the Original Airs, Vol. II.* 4to. Munich, 1846.]

THE Germans have long been famous for the variety and beauty of their sacred music, and for the purity and excellence of the hymns in popular use in their congregations. The present collec-

tion, if we may judge from the specimen of it now before us, appears fully to sustain this character. It comprises about twenty hymns, — all of them, without exception, exceedingly beautiful. The words, it is hardly necessary to say, are German; but so simple, generally, is the structure of the versification, and so easy and natural the train of thought, that we can hardly imagine a less difficult task than to translate them into equally effective English verse. We have not had an opportunity of examining any of the other parts which have been published; but if they be equal in merit to that now before us, we would earnestly press upon our German students the propriety of translating, at least a selection, for popular use in our own congregations.

VII.—*The Life of James Gandon, Esq., Architect, with original Notices of Contemporary Artists and Fragments of Essays.* From materials collected by his Son. Prepared for publication by the late T. J. MULVANEY, Esq., R. H. A. 8vo. Dublin, 1846.

WE have received this volume at so late a period that we can do no more than announce its appearance, which is another evidence of the progress of national art in Ireland.

At first sight it might seem that the life of a private individual, published many years after his death, however it may be regarded by his personal friends or those of his family, can possess but little interest for general readers. But this would be a great mistake in the case of the present memoir. Mr. Gandon's connexion with our city, as the architect of the noblest of our public edifices, has associated his name with the history of art in Ireland; and the volume, besides the details of his own private life, is filled with interesting notices of the contemporary artists, Hone, Ashford, Waldre, Fisher, Hamilton, Barry, and Comerford.

It contains, moreover, several interesting essays, or fragments of essays, from the pen of this eminent architect; and from the number of letters, diaries, and memoranda, which it includes, possesses nearly all the interest of an autobiography.

VIII.—*A Manual of Gothic Architecture.* By F. A. PALEY. With nearly Seventy Illustrations. London: 1846.

MR. PALEY'S neat and useful manual, like the work which we have just been noticing, may be taken as an evidence, though in a very different direction, of the tendency of the public mind beyond the channel. It is one of the many publications which have resulted from that movement in favour of antiquity to which we owe so much of the good which has been effected in England.

The Manual, though compiled chiefly for "those who desire to

learn a little of ecclesiastical antiquities," appears to us, as far as we have been able to examine it, very complete, accurate, and comprehensive; and at a time when Gothic architecture is so universally studied and admired, we regard its appearance as a great public advantage. A correct taste can only be the result of accurate knowledge; and if we wish to stimulate artists to a thorough study of their profession, we know no surer course than to place within the reach of the public who employ them, the means of ascertaining, without much labour, the principles of the science—at least those which are essential to the preservation of its true character.

IX.—*Thoughts on some Important Points relating to the System of the World.* By J. P. NICHOL, L. L. D. Edinburgh: 1846.

EVERY reader of Dr. Nichol's former volumes, "*The Architecture of the Heavens*," and "*The Solar System*," will join with us in welcoming any work upon astronomical subjects from his brilliant pen. But the present is especially interesting, because it is intended as a supplement of the author's previous works, and as a modification, or rather retraction, of certain views contained therein. This modification chiefly regards his theory of the nebular hypothesis. We have already adverted to this subject,* and we shall probably have occasion to return to it at no distant period. For the present we can only record the following explanation of Dr. Nichol's view in the composition of this treatise;

"The action, although only begun, of the great telescopes which science owes to the genius and labour of the Earl of Rosse, have somewhat altered the views which I formerly gave to the public as the highest then known and generally entertained regarding the structure of the heavens; and I deemed it a duty, to offer, by way of supplement to my previous work, a brief and early account of the modifications thereby impressed on the questions it undertook to discuss. These modifications are in every way remarkable in detail; witness the extraordinary revolutions regarding the shapes and internal constitution of the stellar clusters, which through the kindness of that noble Earl, I am enabled very fully to present; but in regard of one especial and very important point, his Lordship has wholly subverted the opinion of his illustrious predecessor. The supposed distribution of a self-luminous fluid, in separate patches, through the heavens, has beyond all doubt been proved fallacious by that most remarkable of telescopic achievements—the revolution of the great Nebula in Orion into a superb cluster of stars; this discovery necessitates important changes in previous speculations in cosmogony."—*Preface*, pp. 5, 6.

We must abstain for the present from any discussion of Dr. Nichol's present views of this most important subject. The style of his new volume is much more declamatory and discursive than that of its predecessors, though they also were open to objections in this particular. But his facts are highly interesting and valuable, and his illustrations are very numerous, and in the highest degree satisfactory.

* See vol. xviii. pp. 34-40.

- X.—*De Regularium et Sæcularium clericorum Juribus et Officiis, liber singularis.* Auctore MARIANO VERHOEVEN. Fonteyn, Louvain: 1846.

THE object of the learned author of this work, who is Professor of Canon Law in the Catholic University of Louvain, is to define clearly the rights and exemptions of regulars, according to Canon Law, since the Council of Trent; so as to show in what matters, and in what degree respectively, they are subject to Episcopal authority, and where they are not. It is not a book written to favour one side or the other; it is a mere legal essay, in which every modern decision and authority is conscientiously collected and brought to bear upon the question in hand. We consider it, therefore, a valuable addition to our practical treatises on Canon Law: and recommend it to the notice of all, who from position have ever to deal with the delicate matters of jurisdiction there treated of.

- XI.—*La Lecture de la Sainte Bible en langue vulgaire.* Par J. B. MALOU. 2 vols. 8vo. Fonteyn, Louvain: 1846.

THIS is the fullest treatise yet published on this most important question. The learned author is Superior of the principal Theological College in Louvain, and Professor of Theology in the University. We have no room here for any analysis, still less for any copious and detailed account of its various important parts. We have good reason to believe that a translation into English will soon be prepared for publication; but we trust before its appearance to make the merits of the work more fully known.

- XII.—*The Topography of Rome and its vicinity.* By SIR WILLIAM GELL. A new Edition, revised and enlarged by E. H. BUNBURY, Esq. London, H. Bohn: 1846.

WE are glad to see this new edition of a most useful and interesting work: one almost equally necessary to the scholar at home, as to the traveller abroad. It consists of a topographical dictionary of all places, ancient or modern, which come within the range of a moderate-minded antiquarian, who makes Rome his centre. It was originally intended as an index to Sir W. Gell's Map of the Campagna Romana, and we believe suggested the idea of Nibby's more learned work on the same subject. We know not whether Lord Chesterfield's hounds have marred the true "sport" of a resident in Rome, the hunting for ruins, beating cover for substructions, unearthing a water-course, and giving chase over hill and dale to a villa which somebody has seen somewhere, he believes

near the Latin road, but has lost it again ; till you think you have it in sight, when on you pursue, and come up to it, just to find that it is only that horror of an unenthusiastic antiquarian—a reservoir for water. No one but a brother of the angle can, we should think, compare with a thorough-bred archæologue, in patient contentment with very slight remuneration for a day of what any but himself would call toil. A very few bricks, which nobody else has before seen, found under a bush in the inexhaustible Campagna, or among the *dumeta* of the Alban hills, quite satisfy his appetite for the old, after a day's forage. And thrice happy does he return home, if he can have carried one away, with the imprint of some ancient brick-maker still on it ! Seriously however, it is a pleasant occupation, this antiquarianizing over that splendid Campagna, with its brown hillocks, its fringe of sea on one side, and its frame of lovely hills on the other, with its bestriding aqueducts, and straggling lines of tombs, and broken masses of ruins, and stiff old feudal towers, and slovenly but picturesque *casales*, and oriental-looking patches of pines, and little blue lakes in *tufa* basins, and hidden nooks of verdure and shade, fit for hermits, and known only to the initiated, to those who have cropped the water-cresses of the Oso, and filled their cauldron from its bubbling stream. And those strange *Osterias* on the old road sides, with such savoury names, the *Aglia*, and *Finocchio*,* connected with all sorts of bandit tales, so that they almost seem haunted by the shades of sugar-loaf hats and well-thonged sandals, with nothing but a blunderbuss mouthed like a speaking-trumpet for a body to join them ; how delicious does the "small-wine" taste at them, vinegar though it be, as you come home from your ramble. Then, if ever you have been on a torch-light expedition to carry away half an old amphora, and a couple of broken pipkins, in which may be Cincinnatus cooked his turnips or bean-porridge, you will know what a zest antiquarianism can give to the exercise of acquisitiveness on archæological remains. But seriously once more, it is a delightful occupation. We pity the man who has not seen the sun rise behind the Sabine hills, himself standing on the summit of the Mons Albanus, nor seen it set in the azure Mediterranean, through the cypresses of Mondragone ; who has not looked down into the mirror of Nemi from the Cappuccini of Genzano, or gazed on lordly Rome, basking in the sunshine, from the bulwarks of the Tusculan hills. And yet each and every of these, aye and a thousand more such pleasant sights, invariably connect themselves in memory with some antiquarian object, sought through them, some dark *emissarium*, or pavement, or bit of ruin. And when we further associate with them the means of getting at them, the strange beasts and the strange caparisons above which one finds oneself placed, and all the small romance of a troop so appointed dashing through puddle and over

* Garlick, Fennel.

rock, truly the quest after antiquarian adventure looks no unpleasant thing.

But really we are forgetting poor Sir William Gell, and his meritorious labours. Not thus pleasant to him was the task which he undertook. When he made his Map of the Campagna, it must be remembered that he was not only a martyr to gout, but a cripple by it; that he never was exempt from suffering, and that his enemy sometimes had possession of seven different points in his bodily dominions. He was generally obliged to go in a carriage to take his observations; and he certainly made such a vehicle go where none had probably gone before, unless it was some ancient *rheda*. Sometimes, however, this was impracticable; a litter, or a horse, was his only resource; and then arming himself with his own cheerful courage and a good dose of colchicum, he quietly took his triangles, and his fortnight of extra-twinges of gout. This was indeed a "pursuit of learning under difficulties," which justly calls for our praise; and this circumstance will fully excuse any imperfections that may be found in his work. Mr. Bunbury's improvements too deserve the thanks of every scholar, as they add great value to Sir William's original.

XIII.—*The Works of Frederick Schiller. Historic and Dramatic.* 2 vols. H. Bohn, London: 1846.

THESE form two additional volumes of Mr. Bohn's Standard Library, other portions of which we have already noticed. The historical works now published are "The Thirty Years' War," and "The Revolt of the Netherlands." The poetical volume contains the three parts of "Wallenstein," and "William Tell." Of Wallenstein, the two last parts are Coleridge's translation, with corrections, as parts were omitted by him. But the first part, "Wallenstein's Camp," is the version of the late Mr. Churchill, published originally in Fraser's Magazine. It certainly triumphs most remarkably over extraordinary difficulties. As an instance we may notice the happy rendering of the Capuchin's sermon, which seemed to defy translation. Mr. Bohn's services to literature by the publication of this series cannot be too highly prized.

XIV.—*Conversations on some of the Elements of Natural Philosophy.* By MAMMA. Intended for the Use of Young Persons. Richardson and Son, London: 1846.

THERE is an agreeable hour's reading in this little work, which seems to be a record of the miscellaneous information of an intelligent person; as such it may amuse, and probably excite a desire for further information in young people; but as an elemen-

embrace it. We recommend them heartily to all our readers; and as an additional inducement to the purchase of the pretty little volume of poetry entitled "*The Catholic Bouquet*," we may add that the profits of its sale are to be applied to the benefit of a charity school.

XVII.—*Reasons for declining to sign the Thirty-nine Articles.* London, Dublin, and Derby, 1846.

WE have seldom experienced more gratification than in the perusal of this short, but original, and extremely solid pamphlet. We regret that our narrow limits render even an outline of the argument impossible. It must suffice for the present to say, that the chief ground of exception which the writer takes against the Articles is their *negative* character, and the fact that, "upon points of faith which have received the testimony of holy men, they require the subscriber to pass negative judgments."

To this negative class he refers the sixth, fourteenth, nineteenth, twenty-first, twenty-second, twenty-fifth, twenty-eighth, thirty-first, and thirty-seventh. By these articles the subscriber's faith is merely limited, not directed.

"From their restrictive force then, all the foregoing Articles concerning Transubstantiation, and the Ordinances of Confirmation, Penance, Orders, Matrimony, and Extreme Unction, the infallibility of the Church, the Divinity of certain accredited Books, the inspiration of Councils, the availability of the Mass,—all these foregoing may be properly called (according to the sense above attributed to the word) negative propositions, i. e. propositions containing privative judgments concerning the faith, or doctrines connected with the faith.

"Now these judgments are of such a kind, that they never can be certainly said to be just by any man when asserting them, deciding as men do, and must do, when so asserting them, upon the grounds of the contrary being impossible; for in this they are presuming from a faculty of judgment circumscribed to cases of *ascertained* conditions, to pronounce against positions whose possibility (however strange and unaccountable they may appear, when couched in human language,) lies in an *infinite and all-sufficient* condition—and that is the power of God, which is Almighty: and therefore to oppose, on the ground of its being impossible, a position of faith, is to touch that article (the 6th in our Creed) concerning the Lord's ascension into heaven, and session, wherein God, at whose right hand he sits, is declared "*Almighty*." Wherefore there is nothing too hard to be believed on account of its stating something that addresses our wonder only."—pp. 6, 7.

That this character of negation was common to every form of heresy and unbelief, and that, in fact, the heresy or infidelity consisted in the denial, (the positive points of their system being for the most part orthodox,) he shows by an analysis of all the ancient and modern heresies. Thence he concludes,—

"The facts then concerning the statements of heterodox teachers fully esta-

of note, that it was more like speaking than singing. And yet, when I call to mind the tears I shed when I heard the chants of Thy Church in the infancy of my recovered faith, and reflect that at this time I am affected, not by the mere music, but by the subject, brought out, as it is, by clear voices and appropriate tune; then, in turn, I confess how useful is the practice."—*Confessions*, x. 50.

blishes what the cavilling, undermining bias would lead us to suspect of men when injuring the faith.—That, as the judgments which they pronounce are just contrary to the faith they impugn, which is substantial, dogmatic and tangible, instead of counter positions being made, and fables invented by them, they have uniformly attempted to lower, to lessen, or to deny positive doctrines, either by paring them down, or substituting deficient propositions, or lower principles, sometimes omitting the truth, or else giving a partial statement of it: in one word, all that is positive in their tenets is (though without acknowledgment,) purloined from the common stock, which they despise, while nothing can be called their own but the hole they make in it.

"Heresy, therefore, which is only a partial infidelity, denying some points while infidelity denies the whole, has this same feature inseparable from it: 'That while it offers nothing new to the belief, it takes away from the former property of the faith, its formal positions only offer something as food for disbelief.' The characteristic of all these is that of a *negation*."

"If such then is the constant and unavoidable attendant of denying doctrines, how can we presume to judge of Articles of faith which have been attested by wise and holy men?"—pp. 33, 34.

We can only find room for the closing paragraph.

"How then, when such is the end of faith, its indispensable necessity, can we any longer hesitate to throw ourselves fully, and freely into that frame, so agreeable to our dependant nature? and if we are not, (as indeed we are not,) capable to know the truth of things previous to a belief of them, if there be nothing so seemingly exceeding possibility, which should transcend our belief of it, shall we in such a mind make ourselves a party to a condemnation of those parts of faith, received as they have been by the wise and good of so many ages, which we see have been discountenanced in such of the thirty-nine articles, as I have before quoted as negative, (some of which Bishop Burnet has designated in the same manner.)—the articles of 'No Works of Supererogation,' 'No Infallibility,' 'No Security in General Councils,' 'No Purgatory,' 'No Sacramentality in Confirmation, in Penance, in Orders, in Matrimony, in Extreme Unction,' 'No Transubstantiation,' 'No Papacy?'"

"Being of the class of privative judgments, upon points of faith, which have been accredited by the holiest and wisest of men, it is not safe to set up one's own judgment against them; for whoever, in this life, rejects a dogma, should mind that he is not taught by any warrant of religion, to expect to partake of the good things, the first veiled and humble manifestation of which he has on earth scorned, nor of the knowledge of those mysteries whose existence he has denied. If we 'now know not the Lord by faith,' we are not to hope for 'the fruition of his glorious Godhead' hereafter. Seeing, then, such dangers pending on a disbelief of those very things, which these articles gainsay, I cannot, I feel, become a party to them, until I am satisfied that I am capable of taking the condemnatory office assigned to him who signs them, of pronouncing as untrue the doctrines they impugn."—pp. 46, 47.

XVIII.—*Tracts for the Improvement of our Popular Literature.* London, 1846.

WE know not the quarter from which this little series emanates, and it would not be prudent to pronounce an opinion from so small a specimen as that which lies before us; but if the tracts be written upon the principles laid down in the preliminary dissertation, and if care be taken to avoid offensive religious topics, we should augur much good from the success of such a publication.

Of the popular literature of England—even the very best class—the author observes with very great justice:

"The greater part of even Shakspeare's pieces amuse or impress, but do not

instruct or improve us. Now, the original and proper end of Tragedy at least, was, even with the ancients, to *improve*. We derive little advantage from knowing how Romeo and Juliet cherished an unfortunate attachment; how Hamlet wavered long before he made up his mind to an equivocal enterprise; how Othello, jealous and deluded, committed a horrid crime. More benefit ever results from cheering rather than from terrifying men; more from exhibiting others enduring patiently their misfortunes, and borrowing succour from religion and philosophy, than from representing them pusillanimously succumbing to fortune, passionately accusing it, or wildly avenging themselves. Samson Agonistes has been, or is calculated to be of more use to the world, than the Masque of Comus or any other of Milton's writings, simply because it abounds in magnanimous reflections, adapted to support men under misfortune. The best Christian may, for the same reason, read with no small advantage, the Tusculan disputations of Cicero and parts of Seneca's writings. Fancy and taste can scarcely be more idly employed than in merely delineating the passions or in aimlessly showing how these may, by ambition, love or misfortune, be blown into storm. Fancy and taste can scarcely be more usefully employed than in representing a good man maintaining purity, simplicity and honesty amid surrounding corruption, and consoling himself under misfortune, suffering and obloquy, by just reflections, by mild sentiments of his fellow-men, by confidence in God, and by unwavering and calm performance of all his religious and social duties. Literature has almost entirely neglected and condemned such illustrations and such scenes, which however, besides their capability of being rendered of the greatest practical use, furnish materials of truer and loftier sublimity than all heroic and romantic fiction. This world is, as I shall elsewhere endeavour to show, very much one of suffering and probation, and those works will ever be most suitable and profitable, which teach men content, patience, self-restraint, moderation in desire, calmness, fortitude, hope."—pp. 5, 6.

"In these respects, some of the most distinguished of our modern novelists, have pursued, unhappily, a widely contrary plan. Pelham, for example, is the sketch of a character, whom the world had better never been formally brought acquainted with. A man disagreeable by heartlessness, conceit, and by the meanness of his ambition in his early years, turns out at length a character in no ways better than multitudes who have never been disfigured by his early sickly failings and affectations. But why depict a character so ordinary, so unimportant, and which, if fitted to exert any influence at all, is most likely to exert a pernicious one? Is Pelham drawn as a warning, or as a model? One might almost suspect that the author meant it for the latter, and that he had a secret affection for his subject. If it was drawn as a warning, besides that it does not sufficiently appear this was the author's design, it seems to me that the best reproof for characters so trivial and insipid, were to neglect, were not to depict them. An artist should not select a subject unworthy of his pencil, nor should a satirist give perpetuity to errors, the very frivolity of which, affords a security against their becoming deeply or widely dangerous to propriety or morals. There is something revolting, too, in being called upon to witness in works of mere fiction and entertainment, a minute and elaborate anatomy of human nature's most loathsome degenerations, and, under the pretence that it is to amend and correct, to be invited to endure a prolonged exhibition of the follies, degradations, basenesses of our fellows! When Scripture or high moralists expose, for an end that excuses the means, the vices of our race, we can support it. The occasion is painful, but it is also grave and useful. It is different when an author who writes at once for his own amusement and that of the public, blends, in incongruous and unnatural connexion, the most humiliating and sobering views of his fellow men, with efforts at mirth and jesting."—pp. 16, 17.

We regret that it is not in our power to transcribe a few extracts from the Sacred Drama, "*Elijah the Tishbite*," which forms the first number of the series. It evinces very considerable genius, and the versification is agreeable. But our disposable space is already exhausted, and, at all events, we shall be doing our readers a real pleasure, if we refer them to the little volume itself, both for the Introduction and the Drama.

XIX.—1. *The Life of St. Vincent of Paul, translated from the French.* London, Dublin, and Derby : 1846.

2.—*Catholic Biography; or Lives of many Persons eminent for Sanctity in various states of Life.* London, Dublin, and Derby : 1846.

3.—*The Benefits of Religion; from the French of Delacroix.* By C. C. London : 1846.

WE have classed these books together, though the last is of a very different character from its companions, because the object of all is the same—to convey instruction and edification in an agreeable and interesting form.

The Life of St. Vincent of Paul is an extremely well-written abridgment of Pere Collet's large life of this great saint. His virtues were precisely of that order the consideration of which is most suited to the spirit of the present time—active, yet animated by the holiest and most sublime aspirings—combining almost the extreme of self-mortification and self-abasement, with the most tender charity for the frailty of others, and the most unaffected sympathy for all the wants and wretchednesses of human nature. The admirable brotherhood of this great saint has extended itself into almost every Catholic circle throughout the country, and this biography of their great patron will form one of the best manuals from which to draw those lessons of charity and virtue which his life exemplifies.

What the life of St. Vincent is to the members of his brotherhood, the Catholic Biography is intended to be to Christians of every class. The title will sufficiently explain the nature and object of the work. We would gladly offer some specimens of the manner in which it is executed ; but we are forced to content ourselves with the following lines on the death of St. Francis Xavier.

“O earth, behold him here!
The light that lit these eyes seems scarcely fled;
His lips still seem as burdened with a prayer,
But, ah! he's dead.

“He's dead!—alas, he's dead!
O God! how precious such a death as his!
To Thee now full of praise—to us of dread—
To him of bliss.

“Now is his glory's height;
Ne'er did it beam so brilliantly as now:
Never did life shed such a brilliant light
Upon his brow!

“Here, on this island strand,
The scene of his last glorious works, he dies!
The ocean, that oft crouched beneath his hand,
Before him lies,

“Rolling beneath his feet,
As if in homage it would own his sway;
Kissing where he had trod, as if to greet
His lifeless clay.

"Peaceful his sleep to-day;
See Heaven's own calm is beaming thro' his smile,
Lighting, with its mysterious saintly ray
This lonely isle.

"Land of his dying love!
Land of his fevered dream and calm intent;
Oh! that it had been given thee to prove
That love's extent!

"And orphaned India weep;
Thou who didst prove him, can thy tears be dried?
Where wilt thou find a father now, to keep
Watch by thy side!

"To bear thee on his breast,
To watch thy tottering footsteps lest thou fall,
To lead thee sweetly to thine only rest,
Thy God and all!

"Lord, India calls for aid!
He too who loved her stands before thy throne,
Pity her for the sake of him who made
Her griefs his own."—pp. 41, 42.

"The Benefits of Religion" is an interesting sketch of the various religious orders devoted to works of mercy, which have from time to time arisen in the Church. It is impossible to place in a stronger light the practical charity which is the great characteristic of all the institutions of the Church. The translation is very judicious and well-timed.

XX.—*Introduction to Zoology. For the Use of Schools.* By ROBERT PATTERSON. Part I. Invertebrate Animals. With upwards of 170 illustrations. London: 1846.

THE propriety of introducing such treatises as this into the ordinary educational course of schools, may perhaps be questioned; and there is no doubt that upon a large proportion of children it would be entirely thrown away. But there are many children to whom the study must not only prove interesting for its own sake, but an agreeable incitement to the pursuit of knowledge generally.

The present treatise appears to us admirably adapted for the use of young students. It is extremely simple, and full of that quiet interest which attracts without exciting the young mind. The arrangement is excellent; the illustrations are well chosen, and executed with great care and sufficient elegance; and the price is such as to place the book within the reach even of the humblest student.

XXI.—*The Art of Dying Well.* Translated from the Latin of Cardinal Bellarmine. By the REV. JOHN DALTON. London: 1846.

CARDINAL BELLARMINÉ'S fame popularly rests upon his immortal

Controversies. But his memory is still more endeared to the religious Catholic by his inimitable spiritual and ascetic works. "The Art of Dying Well" has long been popular on the continent. It would be presumptuous to offer a word of commendation of it; but we cannot omit to express our gratitude to Mr. Dalton for his very pleasing and solid translation.

XXII.—1 *The First Feast of Corpus Domini, with a Tale of the Civil Wars.*

2.—*The Mass Catechism; being an Easy and Simple Explanation of the Ceremonies and Prayers of the Holy Sacrifice.*

3.—*The Knowledge and Love of Saint Joseph.*

4. *Nine Days' Devotion; or, a Novena preparatory to the Feast of St. Patrick.*

5.—*The Golden Book; or, Humility in Practice.*

6.—*Devout Prayers, in Honour of the Holy Name of Mary.*

7.—*The Life of Brother Martin, of Jesus Crucified.*

8.—*The Old Fashion Farmer's Motives for Leaving the Church of England, and embracing the Roman Catholic Faith.*

9.—*The Conversion to the Roman Catholic Faith, and Edifying Death of Andrew Dunn.* Derby: 1846.

THESE little volumes are among the latest fruits of the industry and zeal of the Derby Society. They are, with one or two exceptions, new treatises, and though so small and unpretending as scarcely to require anything in the way of criticism, are yet a valuable addition to our stock of devotional works.

They are especially intended for gratuitous distribution, and the neatness and beauty of the typography are such as to compensate for the smallness of the gift.

XXIII.—*A Picturesque Guide through Dublin.* By N. WHITTOCK, Esq. London and Dublin: 1846.

WE have just had time to glance at this neat and portable Guide book. The author having been employed for some time in the preparation of engravings of the principal public buildings in Dublin, for one of the illustrated London newspapers, has turned to account in the publication before us, the opportunities which he thus enjoyed. The illustrations are not very numerous, nor are they remarkable for great elegance or delicacy of finish. But they

are on the whole sufficiently accurate for the purposes of a guide-book; and the letter-press description seems to be, though brief and condensed, sufficiently correct and comprehensive.

XXIV.—*Mores Catholici.* Parts XVI—XXIV.

WE congratulate the numerous admirers of this work on the near prospect of its completion. The Part now before us, (XXIV.) brings it within a few parts of the close, and we trust we shall be able at our next publication to announce that the entire work, which, two years back could hardly be procured at any price, shall have been placed within the reach even of those humble individuals whose limited means debar them from the more expensive literary rarities.

XXV.—*Battersby's Catholic Tracts.—The Conversion of the Men of Oxford, Cambridge, and other Colleges in England, to the One, Holy, Catholic, and Apostolic Church.* By W. F. BATTERSBY. Second Edition. Dublin.

THIS appears to be a collection of tracts, entirely controversial, and amongst the best of their class; we know not whether the series has been continued. The present volume contains four tracts, 'Father Campion's Ten Reasons for embracing the Catholic Faith,' Gother's Papist Mis-represented and Represented,' 'The wanderings of the human mind in searching the Scriptures,' by the Very Rev. John M'Eneroe, V. G., Sydney—and an address to the Protestants of England, the object of which appears to be to strike the mind with surprise, and as it were to overpower and lead it captive in the train of the long and splendid list of converts, with which God has enriched his Church in these last few years. Each of these tracts are valuable; that of Dr. M'Eneroe is admirable, and we think little known. And we much approve of the reprint in a popular form of Father Campion's tract, which has a raciness and energy, such as men gained in those days of warfare.

XXVI.—*The Voice of God to the heart of his Servants who aspire to Perfection.* By the Rev. J. PERRY. London: S. Perry, Red Lion Square, C. Dolman, and T. Jones.

WE know no more useful work on meditation than this little book, which is taken in part from the Latin of R. P. Daniel Pawlowski, and arranged according to the plan of the Spiritual Exercises of St. Ignatius Loyola. It is intended for daily meditation, not too severe or long even for the weaker members of Christ's fold; they are in the highest degree holy and spiritual.

XXVII.—*A Peep into Toorkisthan.* By CAPTAIN ROLLO BURSLEM, Thirteenth Prince Albert's Light Infantry. London: Pelham Richardson, 23 Cornhill.

THIS is a slight but most agreeable narrative, of an excursion made by Captain Burslem through a portion of India little known to European travellers, and rendered more interesting as being the scene of many of the fatal reverses of the army of Affghanistan. Captain Burslem travelled with Lieutenant Sturt, and every incident, every trifling trait recorded of him, increases the regret felt for this young officer so fruitlessly sacrificed; and alas, how many shared his fate! The object of Lieutenant Sturt's expedition, was to survey the passes of the Hindoo Koogh, and it was undertaken during that period of profound peace which preceded the Affghan campaign; the allusions to the events of the war are therefore slight and incidental, in recording spots since rendered mournfully illustrious by some act of daring, the fall of some gallant and regretted chief, or some scene of suffering, over the details of which many a heart is still pondering and grieving. Amongst the gallant names introduced, is that of the unfortunate Colonel Stoddart. Captain Burslem met a messenger bearing a letter to Sir Alexander Burnes from the Vakeel or native Ambassador, sent by that officer to Bokhara, to endeavour by some means to obtain Colonel Stoddart's liberation. This courier, who had received the account from the Vakeel, whether true or false he could not inform them, stated,

"That Colonel Stoddart accompanied the Persian army to Herāt, and finding they could not make the desired impression on the walls, raised the siege, and the Colonel left the army and proceeded across to Bokhara, whether to endeavour to effect the release of the Russian slaves, (there being many in the dominions of the Bokhara king,) or merely for amusement, he could not say; but that the latter was the generally received opinion. On approaching the city of the tyrant king, he met a man riding furiously away with a woman, and as she passed, called out to the colonel Amaun! Amaun! mercy, mercy; whereupon he immediately galloped up to the ravisher, and securing the deliverance of the woman, told her to keep under his protection until he entered the city. On the first day after his arrival, the king passed as the colonel was riding on horseback, and although the latter gave the salute usual in his own country, it did not satisfy the ruler; moreover he, the Feringhi, was on horseback without permission, and therefore the Khan ordered him the following day into his presence. Messengers the next morning were sent, who abruptly entered the colonel's house, and finding he would not willingly submit, dragged him before their chief. He was asked why he had infringed the customs of the country by riding on horseback in the city, and why he did not pay the recognised submission to the ruler of a free country. The reply was, that the same compliment had been paid to the king of Bokhara, as was customary in Europe to a crowned head. And why have you presumed to ride on horseback within the city walls, where no Feringhi is allowed? Because I was ignorant of the custom. It's a lie; my messengers ordered you to dismount, and you would not. 'Tis true, they did order me and I did not, but I thought they were doing more than their duty. After this the king ordered him into confinement, where he now is."—p. 131.

Thus the upholding of his country's dignity, and the generous defence of the helpless and oppressed, are amongst the last acts recorded of this gallant soldier. It seems that subsequently, at the

time of this excursion, Dost Mahommed Khan and his son Akbar, were prisoners at Bokhara,

"But the means taken by their friends to release them, were more successful than those adopted by our politicals at Cabul. It appears that the chief at Shere Suby had for some time been at enmity with his Bokhara neighbour, and wishing to do Dost Mahommed a good turn, he picked out fifty of the most expert thieves in his dominions, a difficult selection where the claims of all to this bad pre-eminence were so strong, but the Shere Suby chief was from experience a tolerable judge of the qualifications of an expert rogue, and having pitched upon his men, he promised them valuable presents, provided they effected, by whatever means they might choose to adopt, the release of the Dost; hinting at the same time, that if they failed, he should be under the necessity of seizing and selling their families. The thieves were successful, and at the expiration of a month the Dost was free."—p. 133.

Thus were let loose the scourges of our army, whilst two noble-minded English gentlemen were butchered, in spite of efforts to save them, which (feeble as they were,) should have gained weight from the sympathy and good wishes of the whole of civilized Europe. But we are not doing justice to our author's narrative, which is but slightly tinged with sadness, when here and there some passing recollection calls forth a soldier's tribute to the memory of the brave. In general, his account of his journey is full of animal spirits and of keen observation; he seems to have delighted in the characteristic stories of the country, (of which he has given several very amusing,) and to have had a passion for exploring the wildest spots of this wild but most luxuriant land. His account of the cavern of Yurmallik was new to us, and we believe will generally be found so. How strange and sad it is, that the horrors there perpetrated by Genghis Khan the Tartar, and of which the grisly traces still remain, should have been re-enacted in our own days in Algeria, by the armies of one of the most civilized (and Catholic!) nations of Europe. We presume it is to Algeria that "Sheitan" has transferred his especial residence, since of the cavern of Yurmallik, the narrator emphatically informed Captain Burslem, that "The devil *does not* live there now, it is too cold."

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